

**Growth and Development of
Tirumala-Tirupati
as a Dimension of
Indian Civilization**

Thalapaneni Subramanyam Naidu



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CHAPTER I

INTRODUCTION

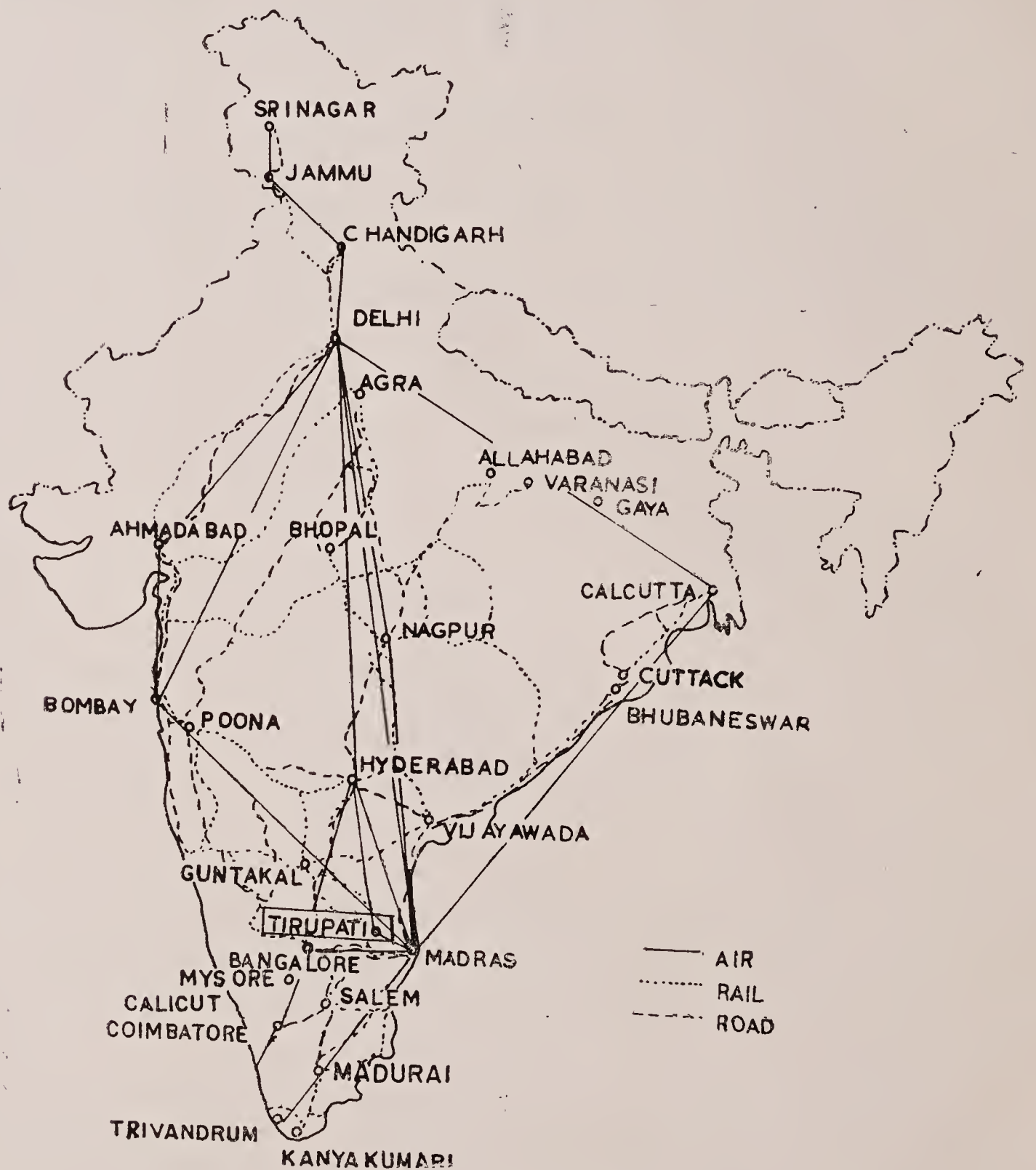
Although there were some historical descriptions of the Hindu places of pilgrimages by Indologists, orientalist and travellers before the middle of this century, it was not until the early fifties that the cultural analysis of these places began to appear. Gaya was perhaps the first to attract the attention of an anthropologist (L. P. Vidyarthi 1953-54). Bhuvaneswara another sacred centre of ancient origin, was also taken up (Bose 1955-56) as the anthropological study of holy places in India. Both these studies were inspired in many ways by the late prof. Robert Redfield. The writings of Robert Redfield (1955,'56,'57), Milton Singer (1955,'58), McKim Marriott (1955,'59,'60,'61) which gave further theoretical and methodological leads in understanding the study of folk and peasant communities in India as dimensions of Indian civilization. Redfield's concepts of 'Great' and 'Little' traditions provided a new perspective in understanding Indian civilization. In other words, it led to the beginning of an anthropological approach to the study of civilization by studying great and little communities of various dimensions. In this connection, it would not be out of place here to make a brief reference to some of the contributions of Redfield, relevant to the present study.

In studying civilization Redfield (1955,56,67) developed his propositions 'Great' and 'Little' traditions. According to him the intellectual influences that come from outside¹ the village may be termed as 'Great tradition', and those come from the local areas are termed the 'Little tradition'. He also introduced the term cultural specialist for such organised groups of people who mediate between the great and little traditions. Singer further introduced concept of 'cultural media' such as song, dance, recitation, etc., through which cultural specialists communicate to the masses and thus establish continuity between the two traditions.

1. For details refer to Redfield's paper on "The social organisation of traditions". Far Eastern Quarterly, Vol. XV, No. 1, 1955. Also published in peasant society and culture by Robert Redfield, Chicago University Press, 1956.

FIGURE 1

INDIA COMMUNICATIONS TO TIRUMALA - TIRUPATI



The Sketch Map of India

After formulating these terms and concepts, Redfield put forward his explicit definitions of civilization in various ways. First, he defines civilization as "a complex structure of great and little traditions" (1955). This definition in terms of traditions emphasizes cultural content together with its historical sources and levels of development. Second, with the emphasis on the social structure of traditions, but in terms of the same concepts used above, he defines civilization "as an organisation of specialists, kinds of role occupiers in characteristics relations to one another and to lay people and

performing characteristic functions concerned with the transmission of tradition” (*op. cit* 1955). Third, along with Singer he proposes another definition of civilization in terms of self axis, that is, in view of a characteristic world view, ethos, temperament, value system, cultural personality, etc. (1955a : 79). This definition shows the psychological characterisation and interpretation of understanding a civilization. In this way, Redfield’s theoretical and methodological study of civilization provided new trend.

Milton Singer (1955) applied to his study of Indian civilization, some of the views of Redfield as stated above. He examined Redfield’s concept of ‘cultural specialist’ in Indian situation and formulated some other concepts such as ‘cultural media’, ‘cultural performances’, ‘cultural stages’, etc. He further suggested that concepts like ‘great’ and ‘little traditions’ or ‘social organisation of traditions’ can be formulated on more abstract levels. He also formulated several broad hypotheses concerning the relation of great and little traditions in Indian civilization which may be summarised in the following sentences :

- I. That the great tradition is culturally continuous with the little tradition.
- II. That the cultural continuity is the product and cause of a common cultural consciousness shared by most Indian and expressed in essential similarities of mental outlook and ethos.
- III. That this common cultural consciousness has been formed in India with the help of certain processes and factors which also play an important role in other primary civilisations.
- IV. That the cultural continuity is so great that even the acceptance of modernising and “progress” ideologies result in the “traditionalizing” of apparently modern innovations.

Understanding a sacred centre as a dimension of Indian civilization, L. P. Vidyarthi (1961) initiated a study “The sacred complex in Hindu Gaya” and developed a set of analytical concepts and descriptive terms on the model of Milton Singer mentioned above. His hypothesis on the sacred complex, the sacred centres, the sacred performances and the sacred specialists of a Hindu place of pilgrimage reflects on the one hand a level of continuity and on the other a compromise and combination between ‘great’ and

'little' traditions. This anthropological approach has latter occupied an important place in Indian Anthropology.

REVIEW OF LITERATURE

The earliest study of a temple complex is that of Nanjundayya and Iyer (1928). He discusses several important aspects of Srikanteswara temple of Nanjangud, such as description of deities, the fairs and festivals, daily poojas, etc. Bhowmick (1960) in the study of four temples in Midnapur in West Bengal has described the temples with particular reference to iconography, service and the modes of worshipping and offering. Saraswati (1963) gives an account of the organization of Shantadurga temple in Goa. He has listed several functionaries who are engaged in the priestly as well as non-priestly services in the temple. Goswami and Morab (1966) in their study of 'Chamundi temple' have described it as a civilizational centre and have outlined the caste roles in the sacred complex. Makhan Jha (1971) in his study "The sacred complex in Jankpur" has discussed the structure of the sacred complex that serve the Hindu world. The pilgrimage centre of Kashi has been studied by Vidyarthi, Saraswati, Jha (1979) considering Indian cultural traditions of Kashi as a 'Microcosm of Indian civilization'. It was however observed that, these studies of the sacred complex have particularly emphasized the sacred complex, but it appears that they did not pay much emphasis on various extension activities and changes that are taking place due to spread of modernization and growth of a temple.

In order to attempt a broader frame for describing a centre of Indian civilization and to make up the shortcoming of wider coverage in the study of Tirumala-Tirupati a study of sacred complex was undertaken by the investigator.

SELECTION OF THE TOPIC

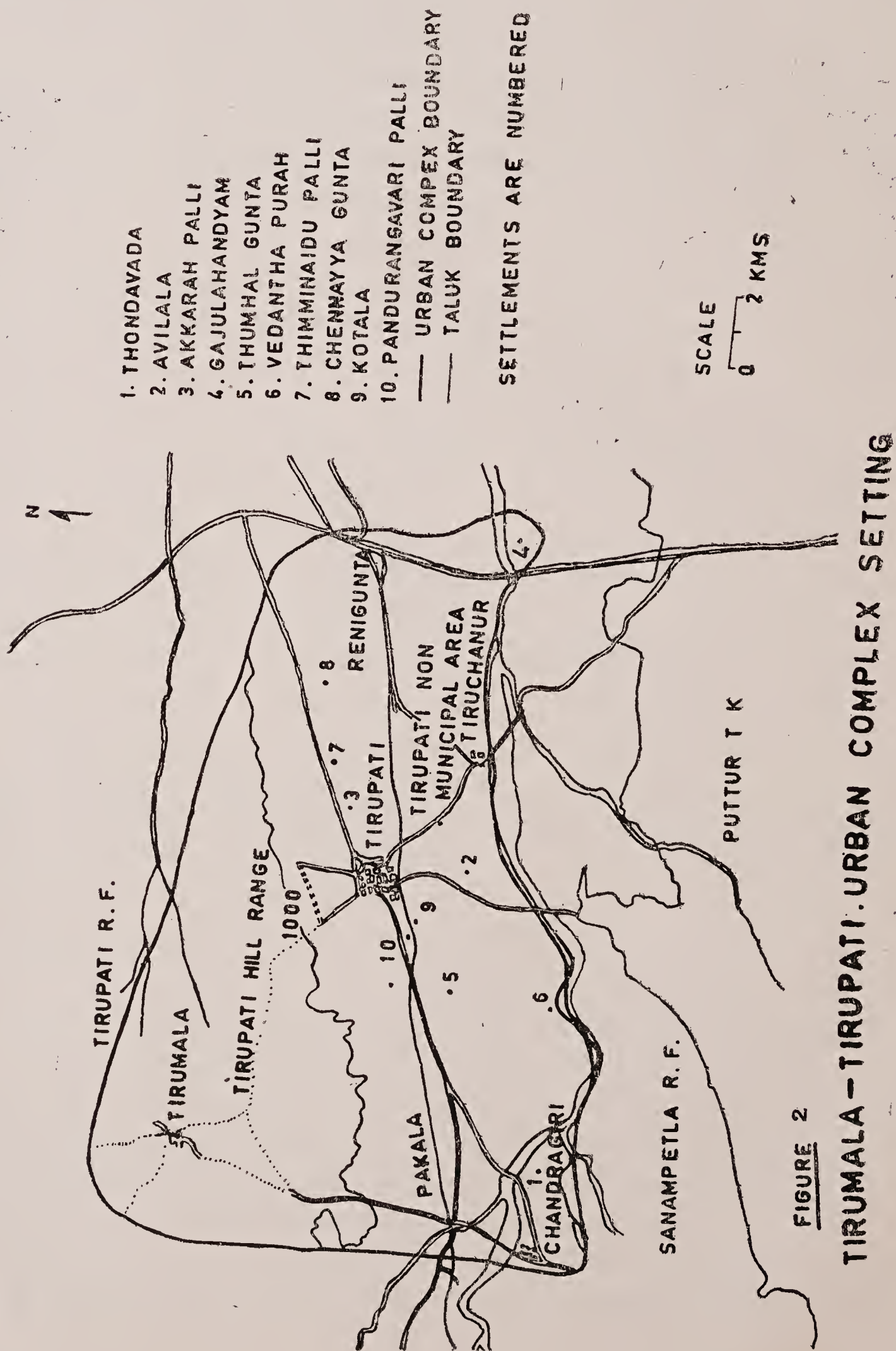
So far no attempt has been made to study the origin, the growth and the development of any of the temple town (sacred complex) in India; though India has to her credit some of the very ancient temple towns and cities such as Kashi, Hardwar, Gaya, Puri, Rameswaram, Srisailam, etc. Among these sacred places Tirumala-Tirupati occupies a prominent place due to its religious, socio-cultural and historical importance.

Tirumala-Tirupati, a well known sacred complex in Andhra Pradesh, has become a legend. It has acquired a great fame due to its wealth. The

Tirumala-Tirupati Devasthanams is the richest religious authority in India. It is said that it is second only to the Vatican amongst the ecclesiological institutions in the world, in terms of annual income and opulence. The riches are not only used for several activities but also to various developmental activities, for example, Sri Venkateswara University and other educational institutions in many parts of India (Tirupati, Delhi, Hyderabad, Vellore, etc.) have been founded with the financial aid of the Tirumala-Tirupati temple trust. It may be noted that the sacred activities are not limited to its sacred geography but they are traditionally controlled. Earlier there was only an institution to teach sanskrit learning in Tirumala but the incessant flow of many rich devotees has helped to develop the area by opening more and more educational institutions. It is of interest to note that temples of Lord Venkateswara in U. S. A. are established, apart from helping temple building in several parts of India including in rural areas. Among the other important activities, the temple trust is maintaining a house for leprosy patients in Akkaram palli. This home provides refuge for the leprosy patients. Another important secular extension activity that the temple trust had done recently is that rupees one crore was given to the Government of Andhra Pradesh for the construction of Kslyani water reservoir. This scheme provides water for Tirupati and other neighbouring areas. Temple trust has built many cottages, guest houses and choultries for the use of pilgrims in Tirumala and Tirupati. The new Act amended by Andhra Pradesh legislature in 1979 makes Tirumala-Tirupati Devasthanams completely autonomous institution. It regulates the spending of Tirumala-Tirupati Devasthanam funds on the temples upkeep, to organise fairs and festivals, on measures to secure pilgrims' convenience and welfare and publication of religious books. A portion of the income is assigned to the States 'common good' fund to be utilised to help other needy temples. The Tirumala-Tirupati is also establishing a *Hindu Dharma Rakshana Samstha* to propagate Hindu religion and ethics.

In order to supply essential commodities to pilgrims a number of shops, hotels and lodging houses have sprung up. For the worshipping God, ritual objects like sugar candy, coconut, camphor, vermilion, etc., are necessary. To sell these articles a good number of shops were established. Several shops selling photographs, calenders, rings and other objects concerning the God, have come into being. Thus, business in Tirumala-Tirupati has developed to a great extent during the last few years. The role of secular agencies like the market, Government offices are increasing day by day.

and a number of banks are also established for the collection of the temple money and for the convenience of pilgrims at Tirumala-Tirupati. The establishment of aerodrome and the increase in number of express trains and buses have facilitated Indian pilgrims and foreign tourists to visit Tirumala.



The growth and development of Tirumala-Tirupati urban complex are closely linked with the sacred complex which attracts twenty thousand pilgrims every day (Fig. 2). The phenomenal growth of Tirumala-Tirupati as well as its urban complex especially after 1951 and the phenomenal increase in the income of the Tirumala-Tirupati Devasthanams from 20 million rupees (in 1951) to 160 million rupees (in 1981), may be conferred as blessing on the urban complex.

The phenomenon of traditionalization of modern elements also operating in sacred places of Tirumala-Tirupati. There are many public and private industries established with the aid of the temple trust in the industrial estate between Renigunte and Tirupati. These are Mopeds India, Cotton Mills, Scooter Car, Flour Mill and many plastic and aluminium factories. The process of gradual development in and around the sacred complex of Tirumala-Tirupati, and the extension activities of the temple trust have to be noted by the students of Indian civilization from the larger perspective of sacred-secular axis. As has been said earlier studies on sacred complex have not provided any data systematically on this aspect.

METHODOLOGY

An Anthropological study of the entire culture of sacred complex, especially of its development necessarily bring about a combination of different methods. The approach and methodology adopted in this book despite its close affinity with sociology remain dominated by the doctrines of Anthropological deliberations.

After the selection of the topic I went through the existing literature and discussed the subject with my guide and persons who were experienced in this field of study and then undertook fieldwork.

The aims and objectives of this work are

1. to study the broad cultural features of Tirumala-Tirupati temple.
2. to find out sacred/secular extension activities of the temple.
3. to examine the role of different caste groups (pilgrims) who are visiting Tirumala-Tirupati and the sacred performances.
4. to study the nature of socio-cultural and technological changes which have taken place during the long and varied history of the sacred town.

Attempts have been made to study the demographic characteristics, the life and living pattern of the population, the spatial structure of the temple and the town.

The basic assumptions on which this study is organised is as follows :

- a. The growth and development of a temple (and towns and such) is largely influenced by its sacred/secular extension activities.
- b. The inflow of the pilgrims from different part and their offering to Lord helped the Devasthanams to spread the 'Great tradition'.
- c. The economic activities and spatial struture of a religious community are conditioned by its socio-cultural values.
- d. The technological changes in a community will lead to corresponding changes in its social institutions.

The research was oriented towards seeking answers to the above mentioned objectives. The scientific approach to study the problem depends mainly on field work which was conducted for a period of ten months in four phases during the year 1980-82, in the temples as well as the towns of Tirumala-Tirupati. The facts have been collected and classified in accordance with a rigid sequence and the conclusions which have been arrived at are based upon the empirical deductions. The data were collected on the basis of participant observation of a minute and dispassionate nature, and extensive interviews were carried out to achieve the standard of validity and reliability. Each and every department including municipal administration was visited and its working was observed.

Data on the migrant population and the pilgrims were collected on the basis of samples (selected at random), because it was not possible to contact each and every household who are living in the town and the pilgrims who are visiting the temple every day. In the absence of any statistical data, it was not possible to determine the exact number of the persons who visit the shrine every year. The Tirumala-Tirupati Devasthanam is collecting the number of persons by electronic machine at the Tirumala temple who are going for Darshan. An approximate number of visitors could be ascertained and the samples were drawn¹. An effort was made to select the sample on the basis week days, places to which they belonged, from the dhar-

1. For details of sample see Chapter VII.

mashalas, cottages and lodges where the pilgrims stayed. But a representative sample was provided by the temple alone, where all the pilgrims come and wait in pilgrim shed for hours, irrespective of their rank and status for the *darshan* of Lord Venkateswara. Interviews were carried out at the above mentioned places, all rich, poor, old and young, educated, un-educated, have been fully represented in this study.

RESEARCH DESIGN

For the present study a combination of the exploratory design and the descriptive design is employed, because the present study is a holistic study of the growth and development of a sacred complex in a historical background.

The sacred complex of Tirumala-Tirupati is an unexplored field from the point of view of anthropologists, and any attempt to make a serious study of the sacred complex of Tirumala-Tirupati in the absence of previous studies and relevant literature, should start as an exploratory study. It includes the review of literature which is directly or indirectly related to the subject. Since this is a holistic study in a historical background, we should portray the changing characteristics in different periods emphasizing the changing pattern of the socio-cultural and the economic life of the people and the impact of extensive activities of the temples on the growth of Tirumala-Tirupati.

It may be noted that the concepts such as the sacred complex, the sacred centres, the sacred performances, the sacred specialists, the sacred clusters and the sacred segments, as used by Vidyarthi (1961) have been found useful in the present study of Tirumala-Tirupati.

RESUME OF THE WORK

The Anthropological study of Tirumala-Tirupati with special reference to its development and temples role in the sacred kshetra contains nine chapters, the first of which is an introduction, and the last is conclusions. The introduction briefly summarizes the problem over view literature of sacred complexes, the objectives of the study with a resume of the report. It also discusses the problems of field work and method of study consisting of selection of the area, temples, towns, respondents, procedure of data collection, language, analysis of the data, etc.

Chapter Two deals with the historical development of Tirumala-Tirupati through ages. The main aim of this chapter is to show how the temple and towns were developed. The origin of the temple and its development at different periods of time were noted.

Chapter Three discusses the topographical and geographical features and climate conditions. The main aim of this chapter is to show the location of Tirumala-Tirupati and other sacred centres situated in Tirumala-Tirupati sacred complex. A brief discussion of the main temples Sri Venkateswara at Tirumala and Sri Govindaraya at Tirupati were discussed.

In Chapter Four the population of Tirumala-Tirupati are introduced with details showing growth of population in Tirumala-Tirupati, population density, sex ratio, literacy level, civil conditions and linguistic composition.

The Fifth Chapter provides the scope for the discussion of old social order, occupation and their contribution for the development of temples and town. This chapter is divided into six groups priestly castes, the aristocracy, the agricultural workers, the business communities, the artisans and the other functional groups, each group is again sub divided and discussed in a detailed manner.

The Sixth Chapter provides the necessary data on the emergence of new social order. This chapter is divided into two parts, the first part covers the immigration movement, the immigration population from different areas and their economic, religious, causes of migration were discussed. The second part throws light on educational system at the time of old social order, the spread of liberal education and the education system and changes in the towns were discussed. In this chapter an attempt is made to show how the Tirumala-Tirupati Devasthanam spent its funds for the spread of liberal education.

The theme of the Seventh Chapter is religion, the chapter is divided in four sections, the first section provides the data on sacred complex of Tirumala-Tirupati. The sacred centres, the sacred cluster, the sacred segments are classified in the sacred kshetra and the internal linkage to all the sacred segments and sacred centres are shown. The second section tells us how the temples became popular and famous, here an attempt has been made to show the role of Alvars, Ramanujacharya and other devotees, to spread Vaishnavism with special reference to God Venkateswara. At the end of this part an effort is made to know the extent of the sacred and secular extensions activities of the Tirumala-Tirupati Devasthanam. The

third section covers on pilgrims and pilgrimage to Tirumala-Tirupati, basing on the pilgrim sample. The theme of the fourth section is sacred activities at the sacred complex with special reference to Tirumala temple.

The morphology and land use zone of Tirupati, industrial development and urbanization are discussed in the Eighth Chapter.

—O—

CHAPTER II

HISTORICAL DEVELOPMENT OF TIRUMALA-TIRUPATI

The origin of Tirupati and its growth is closely associated with the celebrated shrine at Tirumala. Tirupati is an ancient settlement. However, history of Tirupati prior to 12th century is rather obscure although it existed as an ancient settlement. The earliest knowledge of this settlement dates back to 12th century. This is at the time of consecration of Sri Govindarayaswamy temple by the great Vaishnava preceptor Sri Ramanuja. When about 1130 A. D. Sri Ramanuja appears to have selected a place at the foot of the Tirumala Hill for the installation of the image of Sri Govindaraya Swamy. Sri Govindaraya's idol was an ancient one of Chidambaram whose installation at the foot of the Tirumala hills would appeal to the spiritual instincts of the Sri Vaishnava pilgrimage.¹

Sri Ramanuja took it on himself to see that a regular tour come into existence and so named it Tirupati a Tamil name. The settlement was further (Fig. 2) expanded in the region of Vijayanagar kings in about 16th and 17th centuries. After the fall of Vijayanagar kingdom, until almost the middle of the 18th century Tirupati had been the scene of several struggles for the possession of the considerable income derived from the offerings made at its celebrated shrine at Tirumala. The nawabs of Carnatic who used to receive annually a fixed grant from the temple had to transfer this right to the English in consideration to the assistance rendered by them in establishing the Nawab's power in the Carnatic. Finally, in about 1801 A. D. the British had taken over authority over the Carnatic, which included the area around Tirupati.

From 1801 to 1947, Tirupati which formed part of Chandragiri taluk was under the British Administration forming part of the Madras Presidency. Chandragiri taluk was transferred from North Arcot district to Chittoor district when it was first constituted in 1911. With the advent of the country's Independence in August, 1947 the National Government took over the administration of the temple. In 1953, when the linguistic state of Andhra was constituted from the Telugu speaking districts of the old Madras State, Chittoor district formed part of the new state.

1. History of Tirupati. Vol, I, 1977

INSTALLATION OF LORD GOVINDARAYA AT TIRUPATI

None of the numerous inscriptions found in the temple mentioned the date of its construction or the founder. The earliest of the records belongs to the year 1235 A. D. The 'Guruparampara' accounts of the Vaishnavas ascribe the foundation of the shrine to Ramanuja. He lived at Srirangam in the heart of the Chola-kingdom and carried on his missionary activities.

The accession of Kulottunga I (1070-1120 A. D.) had imparted consequences as far as Vaishnavism in South India was concerned. This monarch was an ardent Saiva. Vaishnava activity was, however, in full swing at this time under the leadership of Ramanuja. The followers of Saivas and Vaishnavas came into conflict with each other frequently. On one occasion, it is stated, there was heated discussion between these rival religionists. A Saiva is said to have proposed that there is nothing greater than 'Siva' (also a measure) and a Vaishnava retaliated by asserting that the 'Drona' (another measure) was greater than Siva. The king naturally took offence at this. Subsequently, he is said to have gone to the famous Nataraja temple at Chidambaram and found there a small shrine dedicated to Vishnu under the name of Govindaraja. Remembering the arrogance of the Vaishnavas, Kulottunga is said to have remarked that the proper place for Vishnu was not the earth but the sea. The Vaishnavas grew apprehensive of the safety of their God. They walked up the entrance to the sanctum, took hold of 'Utsavamoorti' or the processional idol and fled from Chidambaram. Travelling by circuitous routes they are said to have reached Kottun and hidden the idol there. Ramanuja himself could not bear the hostility of the Chola ruler and fled to the Hoysala Kingdom, which then flourished in the modern Mysore State. He lived there for some years and returned to Srirangam only after the death of Kulottunga in 1120 A. D. Subsequently, he visited Tirumala and came to know that the idol of Govindaraja of Chidambaram lay hidden below the hill. Ramanuja raised small shrine adjacent to the shrine of Krishna in 1130 A. D.¹

An Achutarayapuram came into existence in the north-east and Srinivasapuram came to be formed to the west. The main bazar was formed and a fairly big township grew up. Several other shrines were also founded like the Rama or Raghunatha temple, the Periaalval shrine, the Achutaraya temple, the Nammalvar shrine, the Kapileswara shrine and the Narasimha shrine. Near the foot of the hills a Lakshminarasimha temple and an Alvar shrine came to be built.

1. 'Sri Venkateswara Purana' : Chandramohan R., Lotus publishing House, Madras, 1978

HISTORY OF TIRUMALA

There is no definite evidence to show when and by whom the temple of Sri Venkateswara at Tirumala was built. Architecture is also not a reliable guide because the temple was reconstructed by a visiting pilgrim in the 13th century. There are numerous collections of legends and stories about Tirumala and its God. These are to be found in several puranas like Varaha purana, Padmapurana, Garuda purana, Brahma purana, Harivamsa and Bhavishyottara purana. Of these the most important are the Varaha purana and Bhavishyottara purana.

¹ The Brahmapurana says once Vishnu wanted to have a change from his usual abode in Vaikunta. He asked Narada to suggest a place on the earth. Narada suggested the neighbourhood of the place where Seshachala to be located. Later on Vayu and Sesha disputed their relative strength and entered into a serious dispute. Sesha would his body round a part of the Meru and challenged Vayu to move it, Vayu did his best to shake the hillock but could not. Ultimately Sesha opened his mouth to breathe and taking advantage of it, Vayu entered his body and blew off part of the hills. After the hill Vayu travelled a long distance, Meru interfered and requested Vayu to leave it there and the later did so. Ashamed of his defeat, Sesha did penance thinking of Vishnu. Vishnu appeared before him and offered a boon. Sesha assuming the shape of a hill requested the Lord to stay on his head. He desired that the hill to be known as Seshachala. Vishnu thought of Narada's suggestion, made previously and agreed to live on Seshachala.

According to Bhavishyottara purana, once a number of Rishis assembled on the bank of the river Ganga for the performance of *yajna*. Narada came to them and asked them which god they intended to please by performing the sacrifice. The Rishis were nonplussed and requested the sage Bhrigu, to solve the problems. The sage undertook to solve the problem by examining the three chief divinities. He first went to the abode of Brahma and found him busy chanting the Vedas with one mouth, uttering the name of Narayana with another and looking at Vani (Saraswati) with the third face. He took no notice of Bhrigu. Then the sage went to the abode of Siva, there again he found Siva fully absorbed in sporting with his consort and not taking notice of Bhrigu's arrival and presence. From there Bhrigu went to Vaikunta and found Vishnu in amour with Lakshmi. Disgusted with this Bhrigu kicked Vishnu on his chest. Vishnu immediately got up, massaged the Rishi's foot and enquired if it had been

1. 'Sri Venkateswara Purana' : Chandramohan R. Lotus publishing House, Madras, 1978

injured. Pleased with this kind of attention paid by Vishnu, Bhrigu returned to the Rishis and advised them to dedicate the yajna to Vishnu. Lakshmi, however, was enraged because Bhrigu kicked the spot which was her favourite resort on the bosom of the herd and went away to Kollapur to stay there leaving Vishnu. Unable to bear the solitude Vishnu left Vaikunta and wandered about. In course of time he came to Sesha-chala found it sufficiently interesting and settled down on the mountain in an ant-hill on the bank of the Swamipushkarini.

LEGENDS OF HOW TEMPLE WERE BUILT AT TIRUMALA

Several puranas associated with the names of the several kings contain legends about the worship of the Lord on Venkatadri. Of these the following are some of the important legends.

Story of Sankha : In Krita-yuga, there was a king named Sankha in the solar race. He desired to do some thing which would last eternally and consulted his guru Vasishta. Vasishta advised him to go to Venkatadri and pray to the Lord. The king came to the hill and did penance. The Lord appeared before him in a *Vimana* and asked the king to build a *Vimana* like the one in which he came and install in it an image which would resemble him. Sankha carried out the command and built a *Vimana* and installed in it an image of the Lord. This temple was destroyed at the end of the Kalpa and the image got buried in the ground up to the knees ; an outhill surrounded it and a tamarind tree grew up offering it good shade.

Story of Rangadasa : This legend found in the Varaha purana (Varahapur, part 3, Ch. 8, pp. 16-50) as follows. Once there was a Vaikhana Brahman, named Gopinath in the Chola country. He was a great devotee of Krishna. He requested the Lord to grant him salvation. Krishna asked him to go to Seshadri and worship Srinivasa there and assured him that a Sudra named Rangadasa, would meet him on the way. The Brahman came to the foot of the hill and there met Rangadasa. The two went up the hill and dig the image of the Lord from out of the ant-hill. They installed it in a *mantapa* with a thatched roof and built a stone wall around it. Rangadasa used to fetch flowers and make garlands out of them. Gopinatha worshipped the Lord. One day as Rangadasa was preparing the garlands, he saw a Gandharva couple sporting. Unable to control his mind he had an ejaculation. Repenting for this he threw away the garlands and flowers already prepared, had a purificatory bath, gathered fresh flowers, made new garlands and went into the shrine. Gopinatha chided

him for being late but Rangadasa did not explain the reason for the delay because of shame. A devine voice told Rangadasa "your mind is upset, you cannot do any good deed in this condition. Be born and this time as a king, enjoy all worldly pleasures. Then build a good abode for me. Once some enemies will cause you trouble, I shall give you my *Sankha* (couch) and *Chakra* (dice) with which you will be able to overcome them"

Rangadasa died and was born as a king. He came to be called Chakravarti and the people of the Dravida country called him Tondaman. He lived at Narayanavanam and used to go every day to Seshachala and worship the Lord. In course of time, he built for the god two prakakaras with two gopuras, the garbagriha, kitchen, yagasala, granary and gosala. He offered God many jewels and commenced many festivals. Once a number of enemies invaded his territory and harassed him. The king went to the Lord and sought his help. The god lent him his own Sankha and Chakra. He then requested the Lord to stay as he was without the Sankha and Chakra and that his archa-image should be without them. The lord agreed,

LORD VENKATESWARA'S MARRIAGE

The Bhavishyottara purana has the following legend of the marriage of Lord Venkateswara. Once Shri Venkateswara put on a fine dress and set out for hunting. He chased an elephant and wandered a long distance and ultimately entered a garden. A beautiful young maiden and her companions, who were plucking flowers ran away on seeing the elephant and took shelter behind a tree. This maiden was the foster daughter of king Akasaraja and was named Padmavati. This Akasaraja and his younger brother, Tondaman were the sons of Suvira, a king of lunar race. Akasaraja found Padmavati concealed in a lotus inside a pot while he was getting a piece of land ploughed in order to construct a yagasala. Being childless he took this child home, named her Padmavati and brought her up. Subsequently he had a son named Vasudeva.

Sri Venkateswara approached Padmavati and described himself as Krishna, son of Devaki and Vasudeva. He asked her hand. The attendant maidens of the princess got wild and pelted stones on Lord. His horse was hit by them and fell dead. The Lord returned to his abode in the out-hill and lay down in great grief. Vakula, who attended upon him, appeased him by many courtesies and found out that he had fallen in love with Padmavati. The Lord asked her to go to Akasaraja and negotiate his marriage with Padmavati. Even before Vakula could reach the king's

abode, he himself went there in the disguise of a gipsy woman and persuaded Akasaraaja's queen Dharani to give her daughter Padmavati in marriage to Venkateswara. Padmavati was also struck by love and way finding for the young man she had met in the flower garden. When Vakula reached the king's place the ground was already prepared and the marriage was settled. Venkateswara set out with all the gods and goddesses as his relation and married Padmavati. Very soon after the marriage, Akasaraaja died and his brother Tondaman and son Vasudeva, fought for the throne. Srinivasa interfered at the instance of Padmavati and divided the kingdom between the two disputants. Tondaman got the Tondamandalam part and Vasudeva obtained the Narayanavanam part of the kingdom. It is said that this Tondaman was Rangadasa in the previous birth. He constructed a fine temple. The Lord lived in it with great satisfaction. The king got many vehicles made and performed a number of *utsavas* (festivals) for the Lord.

ANCIENT PERIOD (78-102 A. D)

Between the prehistoric and the earliest historical period there is a wide gap. No direct evidence relating to the early history of Tirumala has so far come to light. However, the political history of the area, like the other districts, commences with the Mauryas who extended their sway to the south after overthrowing Nandas. After the fall of the Mauryan empire, the territory constituting the present Chittoor district, came under the control of the Sathavahanas whose rule lasted for more than four centuries.

Gowtamiputra Satakarni, the greatest king of Andhra—Sathavahana family, ruled Tondamandalam between 78-102 A. D. He was a great conqueror and governed a vast empire which included the entire Deccan, parts of Eastern Rajaputana in the north and the whole of the modern Mysore State and the Rayalaseema districts in the South. The steeds of this monarch are said to have drunk the waters of the three seas and this implies that he must have led some expeditions across Tondamandalam into the Tamil country. The death of the great Chola king, Kanikala, and Cholas that engulfed the Tamil country thereafter, rendered the southern campaigns of this Sathavahana king probable and possible. It may, therefore be taken that Tondamandalam was included in the Sathavahana empire towards the end of the first century A. D. During the last days of Sathavahana empire, *i.e.*, in the second decade of the third century, A. D., while the last Sathavahana king, Pulumari III was ruling a 'Mahasenapati'

Skandanaga was the governor of a vast 'Mahajanapada' in the South. It is likely that the southern and south-eastern provinces of the empire were included in this Mahajanapada. To the west of this area, was the vice-royalty of the Chuta-nagas, who governed it from Varanasi. Further north on the east coast, the territory was constituted into another vice-royalty governed by the Ikshavakus from Vijayapuri, in the modern Nagarjunakunda Valley.

THE PALLAVA PERIOD (260-900 A. D)

The age of the Pallavas constitutes the first important landmark in the history of Tondamandalam and the Tirumala-Tirupati region which was included in it. The Pallavas were originally the inhabitants of the south eastern part of the Sathavahana empire, bordering upon Tondamandalam. The founder and first ruler of this dynasty, Simhavarma alias Virakurcha, married a Naga prince from the kingdom of Varanasi and inherited a kingdom and royal status through his wife. As the son-in-law of the most powerful Naga family of the time, he might have been easily recognised as the Naga tribes inhabiting Tondamandalam. He then invaded the coastal region, brought about the end of Ikshavaku rule and annexed the Guntur and Nellore districts and the district of Rayalaseema. He received the glory of the city of Kanchi by making it his capital. This vast kingdom founded by him flourished for a long time and was ruled over by his successors till the end of the ninth century A. D. It was then conquered by the Cholas. There are two records (1—1 and 2) of the first of the last three rulers of the Pallava dynasty in this region. This king is mentioned as Ko-Vijaya-Danti-Vikraman and is identified with Dantivarman (775—876 A. D). These inscriptions contain gifts made not to the temple on Vengadam but to a proxy or representative temple and its god situated in Tiruchanur.

CHOLA PERIOD (900—1250 A. D)

Tondamandalam became part of the Chola empire, after its conquest by Aditya I and remained so till about the middle of the thirteenth century, who brought about many changes and the temple on the Vengadam hill obtained wider popularity. The earliest record available is that of Parakantaka I (1-12) (907-955) dated in the 29th year of his reign. His son, Parthivandaravarman alias Aditya II, was viceroy of Tondamandalam for nearly fifteen years commencing from 956 A. D. In the 14th year of his rule, i.e., in 970 A. D, Samarai alias Kadvan Perundevi, the wife of a

Pallava subordinate consecrated in the temple of Tirumala a silver image named '*Manavalapperumal*', a replica of the original deity and instituted festivals (1-8 & 9). She presented to this image many costly jewels like *Tirumudi*, *malas*, *udarabandham*, *tirumarai-pattakai*, *bahuvalayam*, *tiruchanoalam*, *vodiyal karai*, *padachayalam* and *prabha*. She also arranged for the daily offering of a phallic of cooked rice and holy bath. There are three inscriptions of Rajaraja I (985-1014) in this area of which are (1-24) from the temple of Tirumala states that a queen of Parantaka II gifted a 'pattam' of gold. Of the next king, Rajendra Chola, two records are available, one of them mentions the construction of the Kapileswara temple at Kaplateertham (1-20). A queen of Kulottunga I made arrangements for the offering of milk and curds in the temple (1-27).

Of the next king Raja Raja III there are seven inscription. It is necessary to refer here to an event which changed the character of the temples of this region and gave them the present complex. Vaishnava saints, popularly known as the 'Alvars' preached devotion to god and inspired many honest souls to take to Vishnu worship. After them came the Acharyas who gave this early Vaishnavism a definite shape and form and put it on a firm basis. The greatest of these were Ramanuja. He made Srirangam his headquarters carried on missionary activity. His new interpretation of Vedanta, popularly known as '*Visishtadwaita*', was making rapid progress. Acharya Nadamuni, who resorted the practice of reciting the Tamil Prabandham in the temples visited Tirumala during the course of a Pilgrimage. Alavandar, the next Acharya also paid visit to the hill temple. He deputed one of his grandsons, Tirumala-Nambi, to go and reside on the hill and attend to the pious task of supplying holy water and flowers to the temple. Tirumala Nambi migrated to Tirumala and spent his life there in god's service. Next was Ramanuja. This teacher is said to have visited Tirupati thrice. On the first occasion, he spent about a year with his uncle, Tirumala Nambi, learning the esoteric meaning of Ramayana. His second visit was regarding the settlement of a dispute that arose between Saivas and Vaishnavas regarding the nature of the image set up in the Tirumala temple. During his last visit, which was at the advanced old age of 102, the acharya installed the image of Govindaraja and laid the foundation of the present town of Tirupati.

THE YADAVARAYAS PERIOD (1184-1262 A. D)

The Yadavarayas were the most important local chieftain in the Tirumala-Tirupati region. They were intimately connected with the temples

of this area and made valuable benefactions to them. They governed the Venkatagiri, Kalahasti and Chandragiri taluks of Nellore and Chittoor districts. The earliest known member of his family was Ghattideva, who flourished between 1184 and 1227 A. D., as a Chola subordinate. He is also stated to have invited Ramanuja to settle a dispute that arose between the Saivas and Vaishnavas at Tirumala. This view is untenable because Ramanuja is said to have passed away soon after 1130 A. D., Ghattidevas son, Rajamalla, lived and ruled between 1208-1257 A. D. He is supposed to have consecrated a deity named Yadavanarayana. The next chieftain was Tirukalattideva, who ruled between 1191 to 1246 A. D. He governed a large area extending from Tiruvannamalai to Kalahasti. His son was Virarakshasa who flourished in the region of Kullottunga I. Then came Viranarasingadeva, the greatest chieftain of the Yadavaraya family. He ruled between 1209 to 1262 A. D. He was first a Chola feudatory and then a Pandyan subordinate. He was a great benefactor of the temples of Tirumala-Tirupati. This chieftain gifted a village to the temple for the supply of rice, vegetables and *ghee* every day, (1-44). The queen of Veeranarasigaraya presented 64 cows and two bulls for setting up two perpetual lamps in the sanctum (1-84). A record dated in the third year of the rule of another member of this family Sriranganatha shows that he made arrangements for flower gardens and *mathams* at Tirumala.

THE VIJAYANAGARA PERIOD (1336-1680 A. D)

The establishment of the Vijayanagara empire in 1336 A. D., was turning point in the religious and cultural history of South-India. Ton-damandalam was included in the kingdom of Vijayanagara from the time of its foundation and continued as part of it till the time of its fall. The period of the rule of the Sangama, Saluva, Tuluva, and Aravidu dynasties of Vijayanagara constitutes the most brilliant epoch in the history of the Tirumala-Tirupati region and of its temples.

Sangama dynasty : Bukha I is the first ruler of this dynasty that figures in the inscription from Tirumala. He gifted two villages for two offerings to be made to the God (1-178). Harihara I is the second ruler (1355-1377) of this dynasty. One important event of the time which is not known from the inscriptions but is mentioned in the Kojil-Olugu is the removal of the processional image of Ranganatha from Tirumala to Srirangam. Kumara Kamparaya, a Vijayanagara prince, lead an expedition against the Muslim Sultan of Madura and put an end to his rule.

Gopanna, a brahman general of this prince got this image reinstalled at Srirangam in 1371 A. D. The idol was taken to Ginyee and kept there for some time and then finally restored to the Ranganatha temple. In all probability, it was removed from Tirumala in or about 1368 A. D. The next ruler Harihara II, is mentioned in an inscription from Tirumala. Mahamandaleswara Mangideva, a prominent feudatory, set up a golden 'Kalasa' on the Sikhara of the *vimana* of the temple in 1369 A. D (1-179) after gilding the sanctum (1-180).

Devaraya II (1406-1447) the greatest ruler of the Sangama dynasty, was a great devotee of Sri Venkateswara. He visited the temple and worshipped the god in November, 1428 A. D. and made a substantial gift for the restoration of Vedaparayanam in the Tirumala temple. He also arranged in 1429 A. D. for offerings to be made during a special festival to be conducted in the month of 'Asvayuja' commencing from the day of the 'Punarvasu' star and ending with the day of the 'Svati' star and for the supply civet to be smeared on the body of the god during this festival (1-93).

Mallikarjuna, the last king of the Sangama family, is represented in the records from both Tirumala and Tirupati. His institution of the 'Anna-Unjal Tirunal' in the temple of Sri Venkateswara in a mantapam specially constructed for the purpose was a valuable benefaction.

Saluva Dynasty : Saluva Narasimha installed an image of God Lakshminarasimha by the side of the pathway leading up the hill (II-82). One inscription of 1468 A. D. states that Saluva Narasimha constructed a gopuram and arranged for feeding visitors in a choultry near it (II-34). A record of 1469 refers to the practice of offering Dadhyodanasandhi to Sri Venkateswara after his feet were washed at the commencement of the daily 'Thomalaseva' and to practice of conducting 'Tirumajanam' on the days of 'Panguniamavasya' and 'Vasantapurnima' to god Narasimha. (II-38). An inscription dated 1473 A. D. mentions the 'Dola-mahotsavam' or 'Anna-Unjal-Tirunal' instituted by Saluva Narasimha (II-50).

An inscription dated 1482 A. D. states that Narasimha Raya gifted a village on the occasion of Uttana-Dvodasi in 1472 A. D. and that he stipulated that the income from the village should be utilised for the construction of gopurams on Tirumala and at Tirupati and the Narasimharaya mantapam at Tirumala (II-79). An inscription of 1495 A. D. states that Narasimharaya issued an order authorising Kandadai Ramanuja

Ayyangar to carry on necessary repairs to the temple jewels gold and silver vessels and to be in hereditary charge of the jewellery store room (II-133). A record of 1496 A. D. mentions the practice of smearing 'Pulugukappu' to the bodies of Sri Venkateswara and Alarmelmangai Nanchchimar during Fridays (II-136).

Tuluva Dynasty : The temple of Sri Venkateswara reached the acme of its glory in the reign of the illustrious emperor Krishnadevaraya of the Tuluva or third dynasty of Vijayanagar (1509-1529). Krishnadevaraya and his brother Achyutadevaraya were ardent devotees of Sri Venkateswara, Sri Krishnadevaraya's first visit to the temple was on 10th February, 1513. Inscriptions record eight visits of this monarch in 1513, 1514, 1515, 1517, 1518 and 1581 to the temple each of which resulted in substantial and valuable presents being made to Sri Venkateswara. On 10th February, 1513 Krishnadevaraya presented to the god many costly jewels like a 'kirita' of gold, set with various precious stones, a three-stringed necklace, a garland of pearls and a silver plate (II 32-39). On the same occasion his queen Chinnagiamma presented a gold cup, weight 375 units for offering milk after the night worship (III 40-49). His other queen Tirumaladevi presented a gold cup of the same weight and a gold plate (III 50-59). Other records of the same date mention the emperor's other gifts like a big Vaidurya ornament set with precious stones three swords and sheaths, set with costly stones, a pair of 'Bhujakirtis' a bracelet and two haras to the processional image of Sri Venkateswara (III 60-64). The emperor when he visited second time on 6th July, 1514 he performed kanakabhishekam to the god with 30,000 Chakram pow, presented a three-stringed ornament set with previous stones and gifted a village (III 66-68). Krishnadevaraya visited Tirumala again on 25th October, 1515 and presented to the god a 'Prabhavali' containing nine kinds of precious stones (III 76-79). His next visit was on 2nd January, 1517. On this occasion he presented one necklace and one pendant and got the 'Vimanam' of the temple gilded with gold of 30,7000 varahas and gifted 1,000 varahas for the expenses of 'Pulikappu' conducted to the God on every Thursday (III 80-82). He was at Tirumala again on 17th February, 1521 and on this occasion presented to Sri Venkateswara a silk cloth set with gems, a cape similarly set with valuable stones and two Chamars (III-83). Again he visited on the day the work of gilding the vimana was completed on 9th September, 1518 (III-81). His next visit was on 1515 A. D. he conducted the Gaurakkuli-vasanta festival (III-105). Another record shows that he visited again (III-132).

During the reign 1530 A. D. Achutaraya enumerated a number of festivals occasions like nine Brahmotsavams, Garudavahanam, Rathotsavam, Achutaraya's Brahmotsavam, summer festival, Adhyayanotsavam, swing festival, paritrotsavam, sahasrakalasabhishekam, vasantotsavam, Deepavali, Yugadi, Uttana-ekadasi and Mukkoti-dvadasi (IV-6). Achyutaraya visited Tirumala on 31st January, 1533 and himself had the Srinivasa sahasranamarchanam performed to Sri Venkateswara and presented a number of costly jewels and dresses (IV-15 and 17). A record of 1532 A. D. refers to the setting up of stone steps to the Pushkarini and the construction of a building compound wall and mantapa (IV-20). Thallapakam Thirumalayyanga, son of Amamayanga set up steps of granite stone to the swamipushkarini erected the Niralimantapam in the middle of it, built a 'Pradakshinamantapam' on its four sides, constructed 'prakara' walls to the temple of Varahaswami and raised the eastern gopuram to the temple of Sri Venkateswara (IV-40, 41). In 1540 A. D. Achutaraya set a dancer, named Hanumasani, to serve in the temple of Sri Venkateswara (IV-142). An inscription of 1561 A. D. states that Aravidu Tirumalaraya constructed an unjal-mantapam in the sampangi-pradakshinam and that the Saluva Narasimha instituted the unjal-festival (V-68). It is known from an inscription dated in 1586 A. D. that a certain Acasaram Chennappa constructed the Kalyanamantapa (VI-7). Two records of 1623 A. D. states that Matla Anantaraja presented several vehicles (vahanams) for the gods procession like the Swarnasua, Gaja, Samarabhupalavahanam, Padmapitha and Unna-tukkelimantapa, and he build a Galigopuram on the stepped pathway (VI-25-26). The same Chieftain is said to have built the Kotta-gopuram near Alipiri (VI-27).

Aravidu Dynastry : Aliya Ramaraya made his eldest son as viceroy of the Telugu speaking area in the empire with his headquarters at Renu-gonda and installed two other sons as viceroys over the Kannada and Tamil areas. Venkatapati, the youngest son, became viceroy of the Tamil and with Chandragiri as his headquarters. Tirumal crowned himself assuming the title Tirumalaraya and thus began the rule of Aravidu family in 1570 A. D. His name is associated with part of the unjal-mantapam, known as Tirumalaraya-mantapam, in the Sri Venkateswara temple at Tirumala. During his time muslim rulers did attack his kingdom. The armies of Bijapur attacked Anegondi, Adoni and Penugonda but Tirumala following the policy of Ramaraya played the sultans against each other and averted danger.

Sriranga I (1572-1585)—Six inscriptions of this ruler's time are found in the temples of Tirumala and Tirupati ; all gifts made by private individuals to the God. Sriranga had a busy time with the sultans of Bijapur and Golkonda so he could hardly find any time for peaceful pursuits and visits to temples. Venkatapati (1585-1614) was the next ruler. He was the governor of Chandragiri during the two preceeding reigns and also had additional charge of Udayagiri and Kondavidu. After his accession, he shifted the capital from Penugonda to Chandragiri. He was a great devotee of Sri Venkateswara and also set up in the temple at Tirumala statues of himself, his father, Tirumala and mother, Vengalamba. This monarch is mentioned in fourteen inscriptions from Tirumala-Tirupati.

MUSLIM: PERIOD (1650-1800 A. D.)

The Tirumala-Tirupati region was conquered by the Sultans of Golkonda by about the middle of the 17th century and remained under Muslim rule for about a century and half.

Qutub-Shahi expansion into the districts eastern Carnatic assumed a serious phase in 1646 A. D. When the celebrated general Mir-Jumla, led a number of raids. He soon took Tondamanad, Tirupati and Chandragiri. Aurangzeb conquered the Qutub Shahi Kingdom and annexed it to the Mughal empire with this the Carnatic and the Tirumala-Tirupati region which was included in it, passed in to the hands of the Mughals.

The Mughal emperor, Shah Alam I constituted the Carnatic into a separate Nawabi and appointed Sadatulla Khan as its Nawab in 1710 A. D. This Nawab's advisor, Raja TodarMal, visited Tirumala made several gifts to god and set up three statues of himself, his wife and his mother. Anwaruddin became the Nawab in 1744. Very soon, however, the Nizam of Hyderabad and this Nawab of Carnatic died and their successors started a war of succession. This was also the time when, in accordance with a war declared between their home countries, the English and the French started fighting in India. Mohammad Ali son of Anwaruddin, who was championed by the English for the Nawabi, sent two lakhs of ruples from the treasury of the Tirumala temple to the English commander Clive, who was besieged at Arcot. In 1750 A. D. he assigned the resumes of the Tirumala-Tirupati temples to his allies and supporters, the English East India Company. The next twenty years witnessed terrible disorder and confusion in the Tirupati region. An adventurer named Mohammad Kamal ravaged this area but was driven by an army of the company. The Zamindars of Venkatagiri, Kalahasti and Karvetinagaram

created trouble. Hyder Ali, who usurped power in Mysore, created trouble here. The Nizam and the company had to fight bitterly with Hyder and his son, Tippu.

Asif Jah set himself up as the Nizam of Hyderabad effectively in 1724. Dandkhan was appointed by him as Nawab of the Carnatic. It must have been from about this date (1724 A. D.) that an arrangement was made by which the Tirumala temple had to pay every year two lakhs of rupees to the Nawab as subsidy, as a result, there was no damage made to the temple.¹ We find a mention of this in a revenue record. In 1753 Mohamad Kamal marched to Tirupati to plunder the temple. The British then had sent a detachment to ward off the attack since the revenues of the temple were assigned to the English under some arrangement between them and Nawab. The renter had to devise a scheme for realising the amount and earn some more for his service. A levy was imposed on pilgrims who visited the temple. Before bathing in the waters of Alvar Tirtham and the Swami Pushkarani, every pilgrim had, according to custom, to recite certain verses in sanskrit according to the direction of a Brahman purohit. This right to dictate mantras was leased out and the lessee levied a fee per head. So also when according to custom a pilgrim wanted to have his head shaved in Tirumala. When camphor had to be lighted a fee of one rupee was levied. For attending archana a fee of seven rupees and so on levy was impered for every item of worship. When an ornament or cloth was presented to the deity for perpetual wear, an amount equal to the value of the article had to be paid. This is called *vartana*. When a food offering was made by a pilgrim, an amount equal to value to the offering had to be deposited in addition to the cost of the food offering.

An iniquitous system for which there is neither traditional nor moral sanction was sedulously cultivated which benefitted the renter, the Nawab and perhaps a few of the temple functionaries. When in 1801 the temple passed entirely into the hands of the court of Directors in England, this system was continued in its entirety. The renter system was abolished and direct management stepped in. The system which the English inherited from the Nawabs is told in full in an article published in the Asiatic Journal for 1831 which is given as an appendix. The Gazetteer published

1. Temples of Tirumala-Tirupati and Tiruchanur. Dr. M. Rama Rao, T. T. D. publication, Tirupati, 1963.

in 1847 (Phoah and Company, Madras) states : “The Brahmin maintain the Hindu prices, allowed the revenues from the source to be entirely expended on the spot in religious ceremonies and that the Muslims first appropriate the produce to their own use. During the early wars between the English and the French Nations in India, this source of revenue was one of the first fruits of British Conquest”.

The instructions issued by Lord Clive in 1800 A. D. to the Nawab of Arcot in connection with the arrangements to be made for affording conveniences to Rajah Raghottama Rao, one of the principal ministers of H. H. the Nawab Nizab-u-Doulabl Asafjah Bahadur of Hyderabad, during his pilgrimage to Tirumala are worth repeating in this connection. They will clearly show that pilgrims were subjected to compulsory levies and were harassed. Rajah Sri Mysore Tirumala Rao was deputed on behalf of the British Government to perform the duties of hospitality as if Lord Clive himself was present.

With the advent of the British, the management passed into the hands of the East India Company. Mr. G. Strattaow, the collector of North Arcot in 1803, reported to the Board of Revenue on 31. 1. 1803 describing the sources of revenue from Tirupati temples. Subsequent to the passing of the Regulation VII of 1817 of the Madras Code, the management of temples was passed on under the control of the Board of Revenue through the collector of the District. These temples were managed under well defined rules contained in “Bruee’s Code”—a code of departmental instructions drawn up in 1821 for the management of the Tirumala-Tirupati Devasthanams with reference to a despatch of the year 1841 from the court of Directors ordering the immediate withdraw from all interference on the part of the officers of Government with native temples and places of religious resort, the management of the temple was in 1843 made over to Seva Doss, the Head of a Muth called Hathiramjee Muth, situated in Tirumala-Tirupati. In the “Sannad” by which this transfer of management was effected, it was provided that Seva Doss’s successor in the Muth should be his successors as Vicharanakarthas or Managers of the temple.

MANAGEMENT BY THE MAHANTS

During the management of the temples by the Mahants, the income of the temples steadily increased year by year. The continued increase in income of the Devasthanams made it possible for the funds being applied towards improvements and to the convenience and amenities of the pil-

grims visiting the temple. The gradients to the steps in the foot path were reduced, broken steps were replaced and new steps were constructed where they were slippery. Two rest houses were constructed at Tirupati and 14 sheds were put up at Tirumala, besides 15 quarters in the Thousand pillar Mandapam's front row in Tirumala. Sanitary convenience were provided and the pathway was made safer by the installation of electric lights throughout the route in 1929. All the same, there were persistent complaints against the Vicharanakarthha (Mahant) during that time. It was then felt that according to the Privy Council Scheme, it would not be possible to find a suitable disciple possessing high administrative ability to manage the secular affairs of the Devasthanams combined with religious learning and Zeal necessary to look after the proper performance of the religious functions and services in the temples. Further, Privy Council Scheme was found in practice to be defective in many respects and the Madras Hindu Religious Endowments Act was found to be not adequate to carry out the necessary reforms. It was with this view, therefore, that the T. T. D. Act of 1932 was passed to provide for the better administration and governance of the Tirumala-Tirupati Devasthanams and the proper utilisation of the funds of the Devasthanams.

TRADITIONAL TEMPLE ADMINISTRATION

After the fall of the Hindu kingdom in 1694 the Muslims were managing the affairs of the temples with their Hindu representatives. After the advent of the British, the management of the Devasthanam passed into the hands of the East India Company and then in 1817, it was carried on under the control of the Board of Revenue, through the collector of the district.

Appointment of Vicharanakarthha and additional Trustee : The board of management continued until 1843, when owing to a change in the policy of Government which resulted in Government directing the immediate withdrawal from interference on the part of the officers of Government with native temples and places of religious resort, the management of the Devasthanams was transferred to Sri Mahant Sevadosjee Varu of Sri Hathiramjimuth, Tirupati on 10th July, 1843.

In 1898, the district court filed a scheme to appoint a paid additional Trustee to take part in the management of the Devasthanams along with the Mahant, with Pedda Jeeyongar as umpire. This scheme came

into effect from 1st January, 1906 and remained in operation upto October, 1907.

Appointment of Peishkar and Temple inspector : In 1906 an inspector, a Government pensioner was appointed to attend to the comforts and conveniences of the pilgrims at darsanams and to see that all offerings intended to the deity are properly made. The Hundi was cleared twice a day its contents assorted each time publicly in the presence of Devasthanam and Jeeyongar officials, as well as pilgrims and others who happen to be present on the occasion. Another responsible officer who was also a government pensioner, has been appointed on the hills chiefly to attend the parakamini business (Counting of the Hundi collections) at Tirumala. All cash and uncurrent coins and other valuables are transmitted to the treasury then and there, leaving only a meagre balance in the joint custody of the Peishkar and the shroff to meet the immediate requirements of the Devasthanam. The peishkar also supervise the management of all the vicharanakarthas affairs.

Appointment of Treasurer, Committee and Special Officer : The Scheme of 1906 was superseded by another scheme of Privy Council in 1907. Under this scheme, the District court Chittoor appointed a Treasurer on the basis of salary to be in custody of Devasthanam funds. It framed rules to ensure proper receipt and custody of all offerings, to prevent misappropriation and to ensure proper management of estates and investments. This scheme remained in operation for about 26 years from 1907. As the provisions and working of the scheme were not found satisfactory, attempts were made for the modification of the scheme in 1930. The attempt failed and as the provisions of the Madras Hindu Religious Endowments Act (1926) which governed the Devasthanams proved to be inadequate to effectively secure a satisfactory working of and supervision over the Devasthanams. A special bill therefore was passed by the Madras Legislative Council in the year 1932 to provide for the better administration and governance of the Devasthanams and for the proper utilisation of the funds thereof. An eleven member committee was formed including the Mahant.

In the year 1934, a special officer was appointed to prepare a complete inventory of all the institutions, properties, jewels, records and documents of the Devasthanams. To help the special officer two posts of clerks were created.

Sub-Committees formation : During the year 1936-37, three sub-committees were formed. The first sub-committee was formed in July, 1936 to go into the question of the duties of the Acharyapurushas (mirasidars), the conditions under which the *inams* granted to them on held and whether the said Acharyapurushas were properly rendering the services required of them. The second sub-committee was formed in February, 1937 to examine and report upon the justification for the continuance of Horavatsam payment in cash and in kind to certain individuals and institutions. The third sub-committee was formed in June 1937 for the selection of students of the S.V. college and Vedapatasala for the grant of stipends.

Formation of Board of Trustees and the Executive Officer : The important feature in the administration is that the administration of Devasthanam was entrusted to the Board of Trustees and the Executive Officer appointed by the State Government by an Act in 1951. But the Temple administration by now governed under the Endowment Act 17 of 1966 Andhra Pradesh. Section 85 to 91 of the above Act laid down the provisions governing the T. T. Devasthanam. Section 86 of the Act laid down that the administration of the temple should be by a Board of Trustees consisting of not more than 11 persons to be appointed by the Government, three of whom are to be members of the State Legislature. The members of the Board of Trustees held office for a term of three years. Section 87 directed the Government to appoint an Executive Officer and where necessary Deputy Executive Officer for the temple. Under Section 87 (2) the Executive Officer was empowered to delegate statutory duties to his Deputy Executive Officer. Section 88 and 89 laid down division of powers on the employees of the Devasthanam between the Executive Officer and the Board of Trustees. Section 91 of the Act laid down the purpose for which the Devasthanam funds may be used.

The phenomenal increase in the traffic of pilgrims to Sri Venkateswara temple in recent years attributed to a good extent, to the improvements made by the administration in increased transport, accommodation, Darshanam and other essential facilities. The Tirumala Hills area is being maintained and managed by Tirumala-Tirupati Devasthanam and its expenditure is being met from the general funds of the Devasthanams. The Government vested powers of sanitary control and civil ad-

ministration with Executive Officer, who is the executive authority for Tirumala Hills area.

The present endowments Act 17 of 1966, however, provides for the administration of the Tirumala Hills area, through a civil committees consisting of the Chairman and four members of the Tirumala-Tirupati Devasthanam and an executive officer, Tirumala-Tirupati Devasthanam as an Ex. officio member of the Committee with three members to be selected from the residents of Tirumala.

Tirumala-Tirupati Devasthanam as autonomous : A recent ordinance (July 1979) providing for an overhaul of the Tirumala-Tirupati (T. T. D) administration has been passed into an Act of the Andhra Pradesh legislature which makes the T. T. D an autonomous institution, perhaps the first ever in the country.

The new Act provides for the constitution of a board of 13 members and a management committee comprising the Chairman, the Endowment Commissioner and the Executive Officer of the T. T. D. The Board will have three M. L. A's including one woman and a Harijan. The Act also regulates the spending of T. T. D funds on the temples upkeep, its fairs and festivals to provide convenience and welfare to the pilgrims, and to make arrangement for the publication of religious books at subsidised prices.

The earliest reference that we are aware of to the Tirumala-Tirupati temples is found in the Sangam literature. Most of the reference are to Vengadam in general and Tirumala temple in particular. The ancient Tamil work 'Silppadikarma' refers to Tirumala and the God in the temple there. We thus see that the temples of Tirumala-Tirupati is very ancient one and there has been a continuous tradition that the Shrine in Vengadam is dedicated to Vishnu.

CHAPTER III

PHYSICAL FEATURES

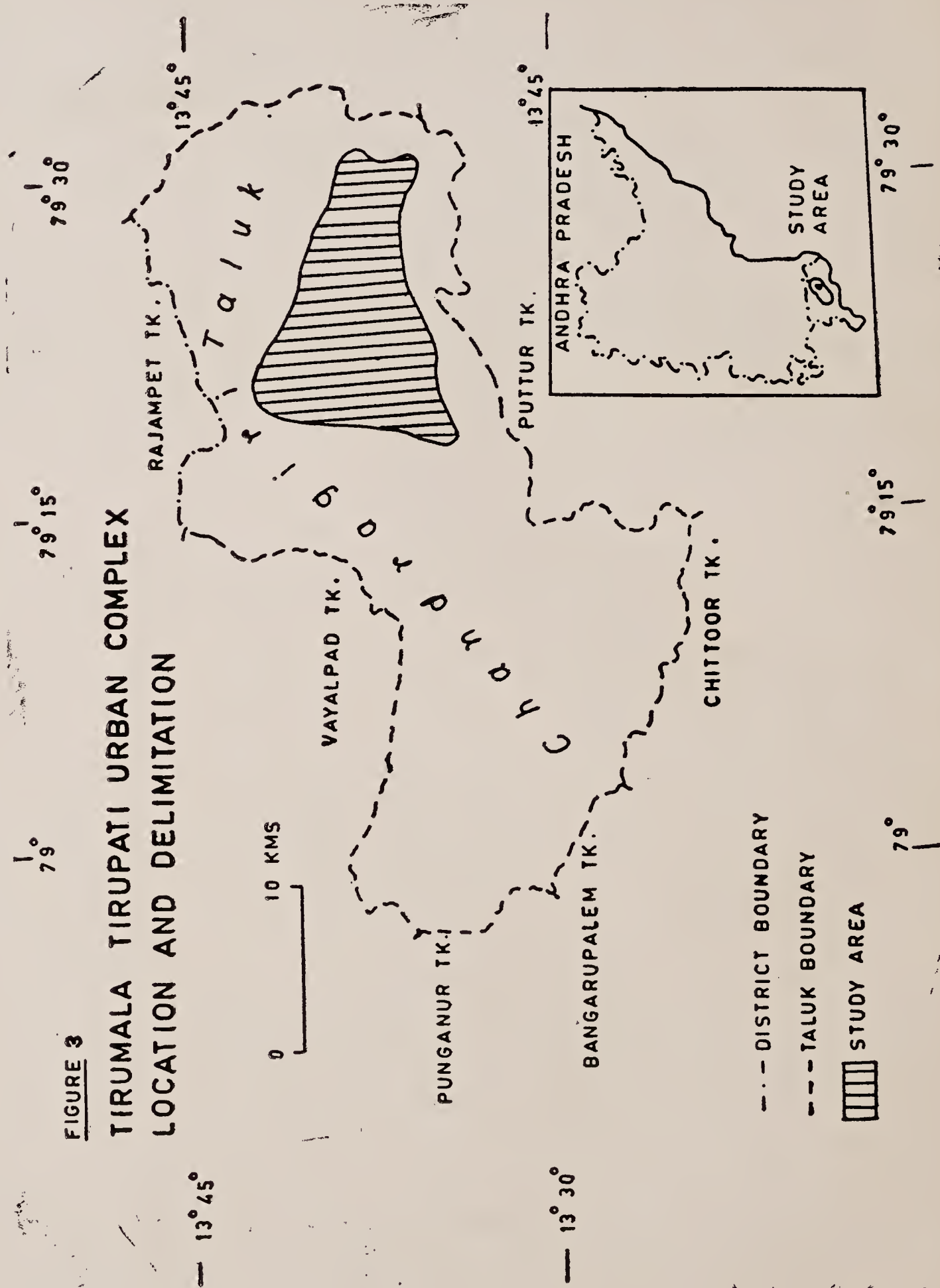
Tirumala-Tirupati are places well known all over India. Sri Venkateswara, the presiding deity of Tirumala or Vengadam is revered by large number of people all over the country, people visit His famous temple throughout the year, travelling long distances.

LOCATION

The twin towns of Tirumala-Tirupati in Andhra Pradesh lie in the North latitude 13"—38" and the East longitude 79"—25". The town of Tirumala is located on a range of Eastern ghats called the Seven Hills. It lies in the North latitude 13"—41" and East longitude 79"—21".

The Eastern ghats run close to the coast upto the river Krishna and then take an inward bend. They then break off into three regions, one running along the Coast upto Ponneri, another running into Kurnool and Anantapur districts and the third on central range starting in Kurnool and meeting the hills round about Tirupati. These ranges form almost a mountain wall stretching from the Mysore Plateau in the west to Ponneri in the east. This constituted the ancient border between the Tamil country in the South and 'Vadugu' by which name the modern Kannada and Telugu speaking region, to its north, was then known 'Vengadam' or the Tirumala Hills was prominent outpost on this border. The Puranas compare the central range mentioned above, to a huge recumbent serpent and locate the Mallikarjuna temple of Srisailem on its tail, the Narasimha temple of Ahobilam on its back, the Sri Venkateswara temple of Tirumala on the back of the hood and the Kalahastisvara of Kalahasti at the opening of the mouth.

Tirupati is located in a big circular plain surrounded by a chain of hills on all sides. The Tirumala hills form the northern part of this chain and the town of Tirupati is about two miles to the south of these hills. The hill on which the temple of Sri Venkateswara stands popularly known as 'Venkatachalam' is low and surrounded by many hills of a higher altitude, as in the case with the hill on which is located the Mal-



likarjuna temple of Sr'sailam. The hill to the north of Venkatachalam is 3426' high, the hill to the east is 2750' high, the hill to the south is 2920' high and the hill to the south-west is 3620' high.

EARLY HISTORY OF VENGADAM

The Tirumala-Tirupati region is situated in what was familiarly known as 'Tondamandalam' for a long time and as Carnatic in later times. The early history of this region is lost in obscurity.

Tamilahan or the Tamil country stretched over a wide area in the early days. Its northern border lay between the Mysore plateau and the Bay of Bengal. In the South, it extends up to Kanyakumari or Cape Camarin. Tirumala in the interior and Pulicat on the coast were two prominent out-posts on the northern border. The country north of this border known as 'Vedagu' and included both Kannada speaking area and the Telugu speaking area today. The people to the north were called the 'Vadugar' and the road leading to the country was known as the 'Vadugavali'. Vengadam or Tirumala was inhabited by uncivilised tribe of hunters known as the 'Kalvan'¹. Their chieftain was Pulli, who was fierce and powerful master. He and his people spoke a language which was different from the language of Tamilham. The Vengadam hill was known to many poets of the Sangam age.

TEMPLES OF TIRUMALA

The celebrated temple of Sri Venkateswara stands on a hill named 'Venkatadri' which looks like a depression surrounded by high hills on all sides. The entire temple is surrounded by a 'prakara' (compound wall) built of large blocks of stone rielted into each other. The walls are 414 feet East-West and 263 feet North-South. There is only one entrance in the east surmounted by *gopura*, known as the 'padikavali gopuram'. Passing through the entrance of this *gopura*, one enters the outer courtyard of the temple. Immediately adjacent to and touching the *gopura* is a small *mantapa* with two wings, one on each side, and a pathway in the centre. In the northern wing of this *mantapa* and resting against the 'prakara' wall are three metallic statues of Krishna Raya and his two queens, Tirumaladevi and Chinnadevi. In the southern wing are found a metallic statue of king Achyataraya and two queens. From the style of the pillars, this *mantapa* may be taken to have been built in

1. Temples of Tirumala, Tirupati and Tiruchanur, page 3 : Dr. Rama Rao, T.T.D. Publication : 1963, Tirupati.

the late Vijayanagara times, about the early half of the sixteenth Century.¹

In the south-east corner of the courtyard is a big *mantapa*, popularly known as Rangamantapa. At present this *mantapa* is used for the performance of *Kalyanotsavam*, *Vasanthotsavam*, *Vahanotsavams* and also to house the *vahanams*. To the west of the Ranga *mantapa* is another *mantapa* known as the 'Annaunjalmantapa' and 'Tirumalaraya mantapa'. This is in two parts, the front part being at a lower level and the back part at a higher level. The back part was built by the Vijayanagara ruler. Saluva Narasimha in 1473 A. D. (Inscription 11.50) and the front part was added by Araviti Tirumala Raya in the sixteenth Century (VI-1). The statues of Todar Mal, his mother and wife are located in the front part of this *mantapa* in the north-western angle.

In the northern part of the courtyard is another structure known as the Aina-mahal (mirror-hall). This is in two parts, an opening *mantapa* in the front and a shrine behind it. Inner walls of this shrine are now decorated with mirrors. Here 'Unjal seva'² is performed. There is a narrow *mantapa* in the western part of the courtyard touching the second or inner gopura. It has on the north and south two rows of five pillars each, those in the inner row have one projecting pillaret. In the centre of the *mantapa* are the Dhvajastambha and Balipitha.

The inner or second enclosure has to be reached through an only entrance, guarded by the second *gopura*. The base of this *gopura* seems to have existed by the beginning of the 13th century. This enclosure is known as the *Vimana-Pradakshinam*. Immediately to the left of the *gopura* entrance, there is a small shrine dedicated to Varadaraja. The sanctum contains a stone image of Varadaraja, pilgrims who visit this temple first worship Varadarajaswamy. In the southern part of the courtyard is the *Kalyanamantapa* 80 feet × 36 feet. It is reached by a short flight of steps in the east, constructed by a Chieftain named Avasaram Chennappa in 1586 A. D. (VI 7). This *mantapam* is called *Kalyana mantapam* because *Kalyanotsavam* (Marriage festival) was celebrated here previously. Now this *Kalyanotsavam* has been shifted to *Rangamantapa*. Now this *mantapam* is used by the utsavamoorthy (processional idol) Malayappan and His consorts in connection with the Brahmot-

1. T.T. Devasthanam Epigraphical Report Vol. III, T.T.D. Publication, Tirupati.

2. Unjal Seva, is swing festival.



FIGURE : 3A

savam, Adhyayanotsavam, and Pushpayagam (flower yagam). From the day of *Dhvajarohanam* of the *Brahmotsavam* to the day of Dipavali Asthanam the processional idol of Malyappan and His consorts are installed here and not in the Sanctum Sanctorium. So also is done for a period of twenty-three days in the month of December in connection with the Adhyayanotsavam. The Asthanams take place during those days in this *mantapam* only. Behind the shrine is a raised portion called the 'yagasala where Homams are performed in connection with Brahmotsavam and other festivals'.

The shrine of Narasimha is in the north-east corner of the courtyard built in a pillared verandah touching the eastern wall of the 'Prakara'. There is a fine icon of Yogo-Narasimha inside the sanctum sitting in a cross-legged posture and bound by the yoga-patta, holding Samkha and Chakra in the two upper hands and keeping the two lower hands resting on the knees. Facing west to the Narasimha shrine is the shrine of Sri Ramanuja, the great Srivaishnava Acharya. All Sri Vaishnavas worship here and receive *tirtha* and *Sathari*. There is no independent pooja to be performed for this Acharya. A portion of all *prasadams* offered to Sri Venkateswara is offered to Sri Rajamuja. Special honours are shown to this Acharya on certain festival occasions as he was responsible for organising the mode of worship and other affairs of this temple.

The main shrine which contains the image of Sri Venkateswara is a complex of structures. It starts with the Garbagriha at the western end and ends with the 'Tirumamimantapa' at the eastern end. The main shrine appears to be in three sections if we looked from north Mukkotipradakshinam, Tirumamimantapam and Snapanamantapam, project to the east from the front wall between the two wings of the Pradakshinam. The Tirumamimantapa is 43 feet \times 40 feet to the west of it is the front wall of the Snapanamantapa. There is a finely carved doorway in its centre known as *Bangaruvakili*, (Golden gate) flanked by a Dvarapalaka on either side, passing through *Bangaruvakili* one enters the Snapanamantapa which contains four central pillars. The front part of this *mantapa* has been converted into two strong rooms on either side, having safe lockers to keep Hundi collections and ornaments of God. Beyond this *mantapa* is a narrow compartment about 12" \times 10" with a raised pial on each side of the pathway, a number of metallic images are kept on these pials. Further west is another *mantapa*, now known as the Soyana-

manatapa. Next is the 'Garbhagriha' (sanctum sanctorum) containing the image of Sri Venkateswara. The Puranas state unequivocally that the image of Sri Venkateswara is self-manifest and not prepared by any mortal.¹ The image is of Vishnu and it depicts him as holding Samkha and Chakra in the two upper hands, keeping the lower right hand in *Varada* and the lower left hand in *Katyavalambita*. The image is daily adorned with brocade, jewellery, flowers, etc., in a particular style by the *purohitas* (priests) having traditional rights to do so, accompanied by recitation of appropriate mantras and performance of rituals.

TEMPLES AT TIRUPATI

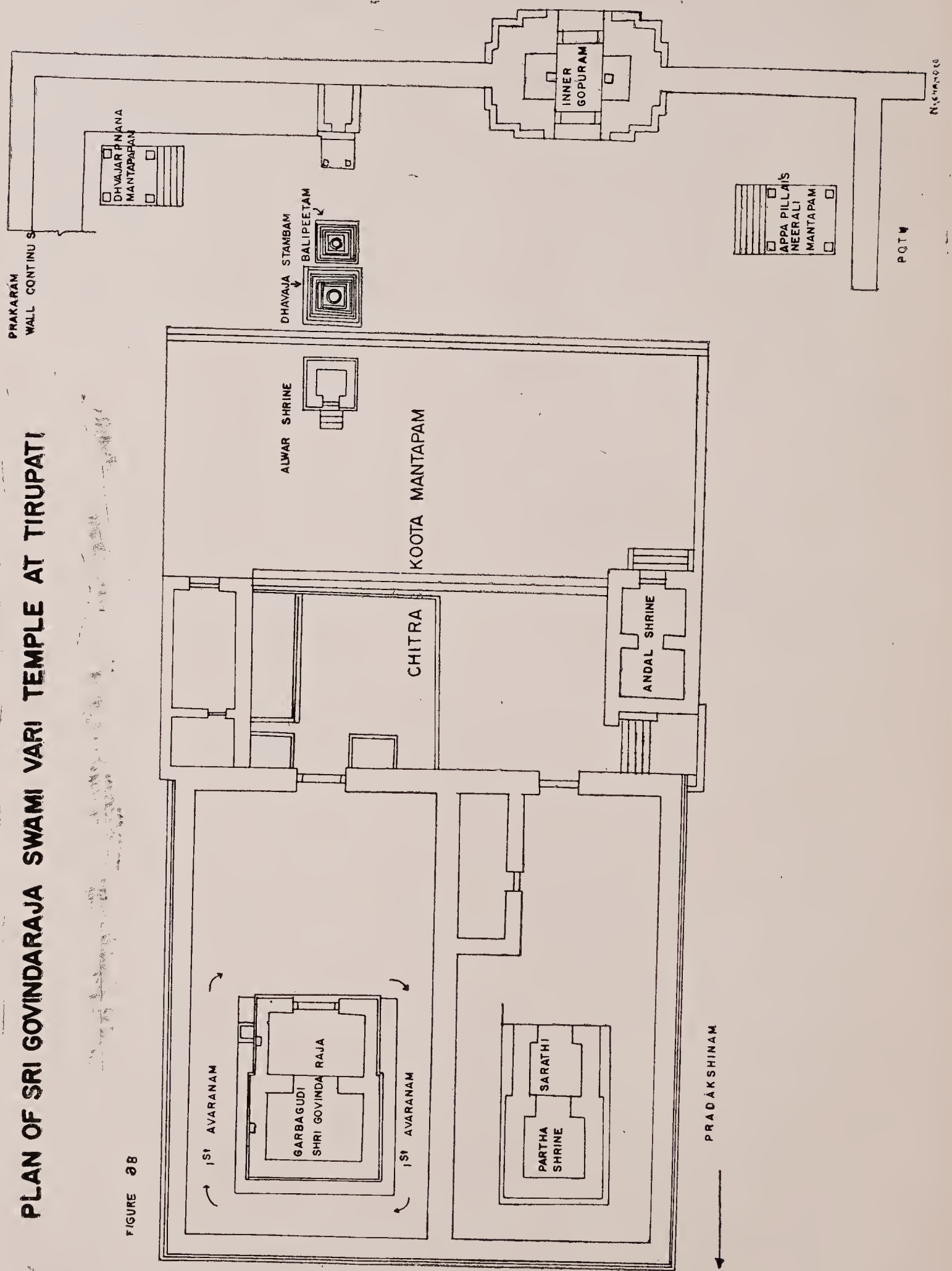
Sri Govindarayaswamy temple is the main attraction for the pilgrims at Tirupati. South of the Govindarayaswamy temple is situated Krishna temple, popularly known as Parthasarathi temple. The main entrance of the shrine, facing east, is surmounted by a big *gopura* built by Matla Anantaraja in 1624 A. D. (T.T.D inscriptions). To the west of the *gopura* entrance is the first of the outermost courtyard. In this are to be found the Vedanta Desika shrine and the Lakshmi-devimantapam in the southern part, and the shrines of Manavala-mahamuni and four Alvars in the northern part. Near to Vedanta Desika shrine a narrow high *mantapa* is situated on four tall columns known as Kumbharathi *mantapa*. Beyond this *mantapa* is another similar *mantapa* known as the unjalmantapa or *Bugga mantapa* near a small pond formed by a *bugga* (water spring).

In the second courtyard is situated Chakratalyan shrine adjacent to the northern wall of the *gopura*. To the southern part of the courtyard Salananchar shrine is present. The 'Garbhagriha' contains the image of Lakshmi or Salanchchiar. The devi is seated on a lotus holding a lotus in each of her two upper hands and keeping the two lower hands in a poses of 'abhaya' and 'varada'. To the west of the Salanamchchiar shrine is a big *mantapa* in which the *vahana* of Govindarajaswami are kept. Adjacent to the vahanamantapa shrine of the Alvars are present. Adjacent to this shrine Ramanuja shrine is present, the image of Ramanuja present in the Garbhagriha. Tirumalanambi shrine is situated between the shrine of Ramanuja and the innermost *gopura*.

1. History of Tirupati Vol. I, page 176, T.K.T. Viraraghavacharya, T.T.D Publication, Tirupati, 1977.

PLAN OF SRI GOVINDARAJA SWAMI VARI TEMPLE AT TIRUPATI

FIGURE 2B



The innermost *gopura* is in the western wall of the second courtyard and leads into the third or innermost courtyard. The innermost courtyard contains, in its southern part, a small open *mantapa*, the temple kitchen, a *mantapa* converted into rooms, the 'Kalayanamantapa', and the 'yagasa'la'. There is a narrow open pillared *mantapa* on the west there is a long pillared *mantapa* in the north, now walled and converted into rooms and a small open *mantapa*. In the centre of this courtyard is the double shrine of Krishna or Parthasarathy and Govindarayaswamy. A small Andal shrine is located behind the Chitrakuta-*mantapa* in the south-east corner.

GEOLOGY OF TIRUMALA-TIRUPATI AREA

Tirumala hills consists of sedimentary metamorphic rocks of pre-cambrian age underlain by granites of Archaen age. Two ghat roads were laid through these formations. The old ghat road runs mostly on the sedimentary rocks of hills, where as the new ghat road runs almost entirely through the granite upto the top reaching a maximum height of 3000 feet at 16.4 K. M. stone. The new-ghat road runs westwards from Tirupati, while the old one runs eastward as the hill is climbed.

TOPOGRAPHY

The area extends in east-west direction with Tirumala hills, forming parts of Palakondas as northern boundary and Swarnamukhi river as the southern boundary. The minimum and maximum heights of the area is 345 feet and 3170 feet respectively with a relative relief of 2825 feet. Though at a first sight, the relative relief indicates a highly rugged topography with steep slopes, but the real picture is entirely different. A close look at the map reveals that the rugged topography with slopes is entirely confined to the northern portion of the region which is occupied by Tirumala Hills, the remaining part of the area has a gentle slope and forms part of Chandragiri basin which occupies the upper part of Swarnamukhi Valley.

Apart from the steep sided Tirumala escarpments some isolated hillocks, like the one to the west of Chandragiri are found here and there. These are of moderate height with gentle slopes. A close look at the contour reveals the detailed geographic characteristics of the region, which in general is sloping gently towards east. The north-south profiles present the step like topography of the basin, with steep slopes up

to the foot hills, and a sudden change of gentle slopes from there onwards. There are several valleys in the Tirumala range facing towards south. The area east of Tirupati has more gentle slope than the area on the west. The hills are extending in an east-west direction dipping towards east, due to this the height of the ranges gradually decreases towards east.

CLIMATE

The area enjoys a sub humid to semiarid climate. The nearest meteorological station is situated at the Agricultural college (about 5 k.m. west of the Tirupati town). Table 1 summarises the range in precipitation, temperature and humidity in different months as per the data obtained from the Agricultural college. The average maximum and minimum temperature range from about 39°C and 16°C respectively. April and May month experience severe summers, while December and January enjoy mild winters.

The annual rainfall ranges from 714.5 mm to 1212 mm with a mean of 947 mm at the Agricultural College (Fig. 4). The minimum annual rainfall of 714.5 mm was in the year 1965. The maximum rainfall of 1212 mm was in the year 1977 (Fig. 5). shows mean and maximum rainfall, which is more in October compared to other months. In the month of October mean rainfall of 190.1 mm and maximum rainfall of 399.8 mm have been observed. That means this area receives more rain in the month of October. This area received sufficient rainfall in the years 1975-1977. The region receives rainfall both from south-west monsoon, *i.e.*, June to September and north-east monsoon, *i.e.*, from October to December. There is seldom much rain during the early months of the year until April. The south-west monsoon sets in the month of May or June and brings some rains upto the end of September. The north-east monsoon which breaks in the month of October, brings heavy rains till December. Heavy rains are often associated with depressions and storms which generally occur in Bay of Bengal during north-east monsoon. (Fig. 6 & 7).

The humidity is generally high ranging from 81—82 percentage during October-December and generally low from 34—37 percent during March-May. The predominant wind direction is due east during south-west monsoon and due west during north-east monsoon with a mean annual velocity of about 8 km/hour.

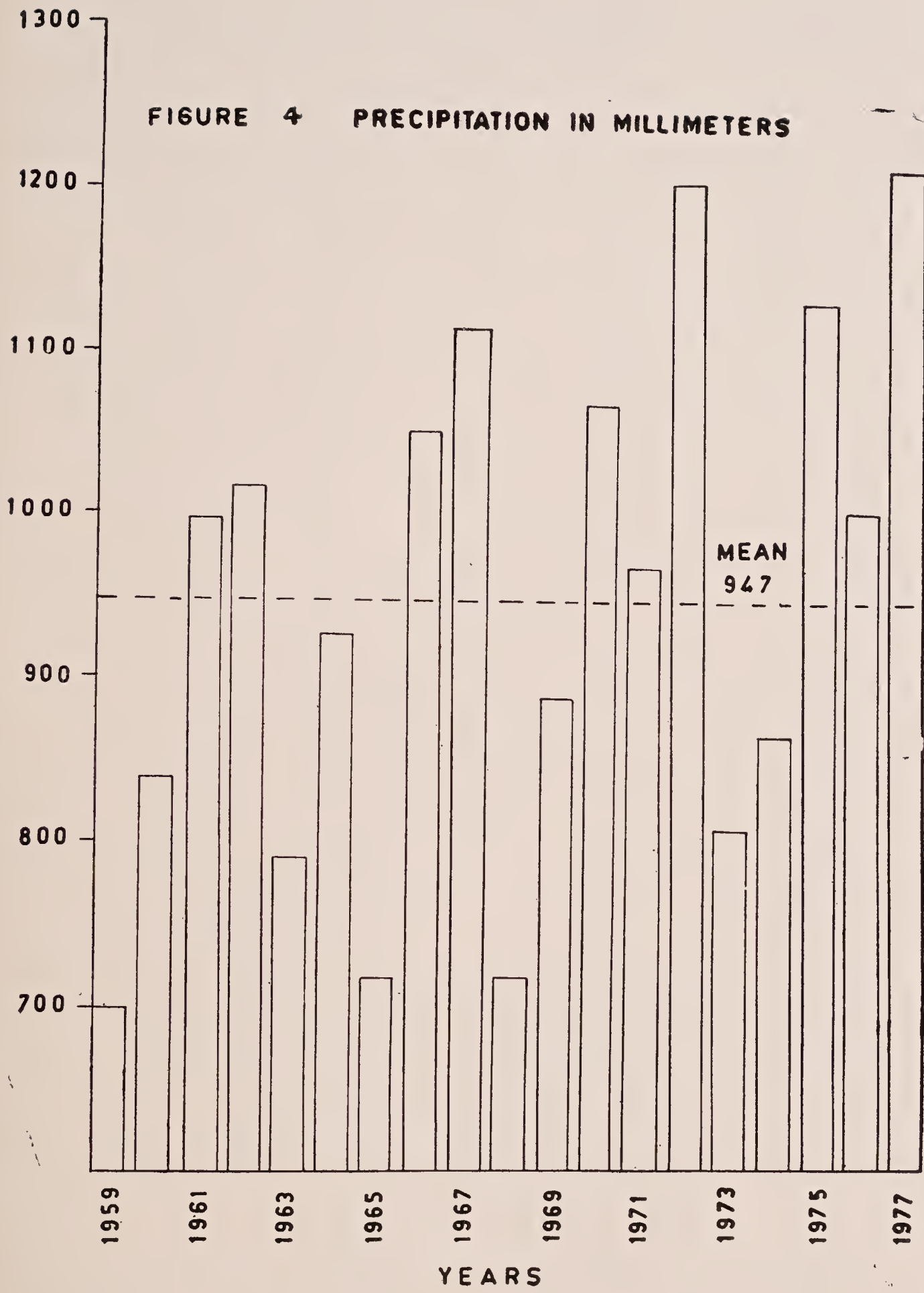
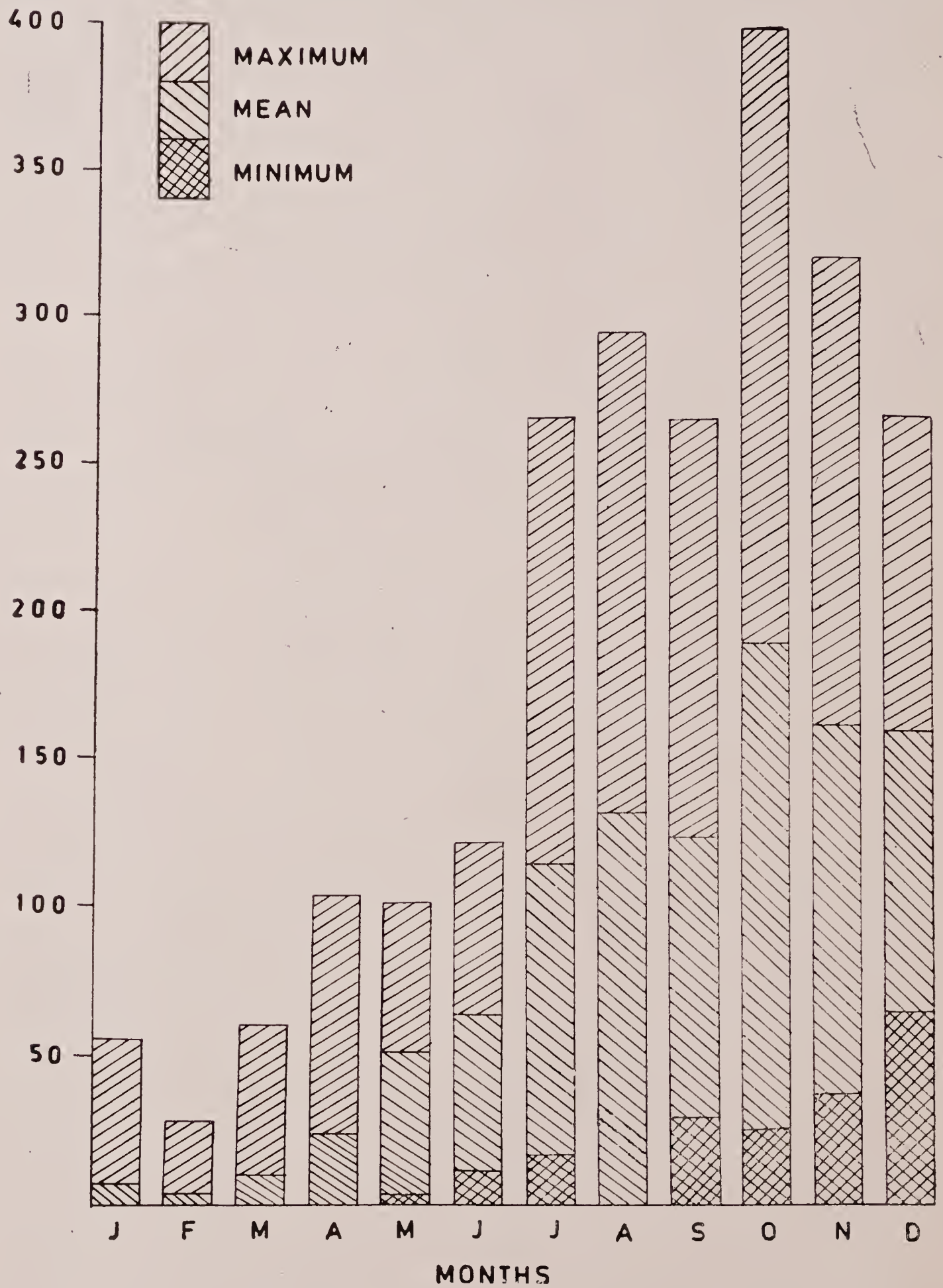
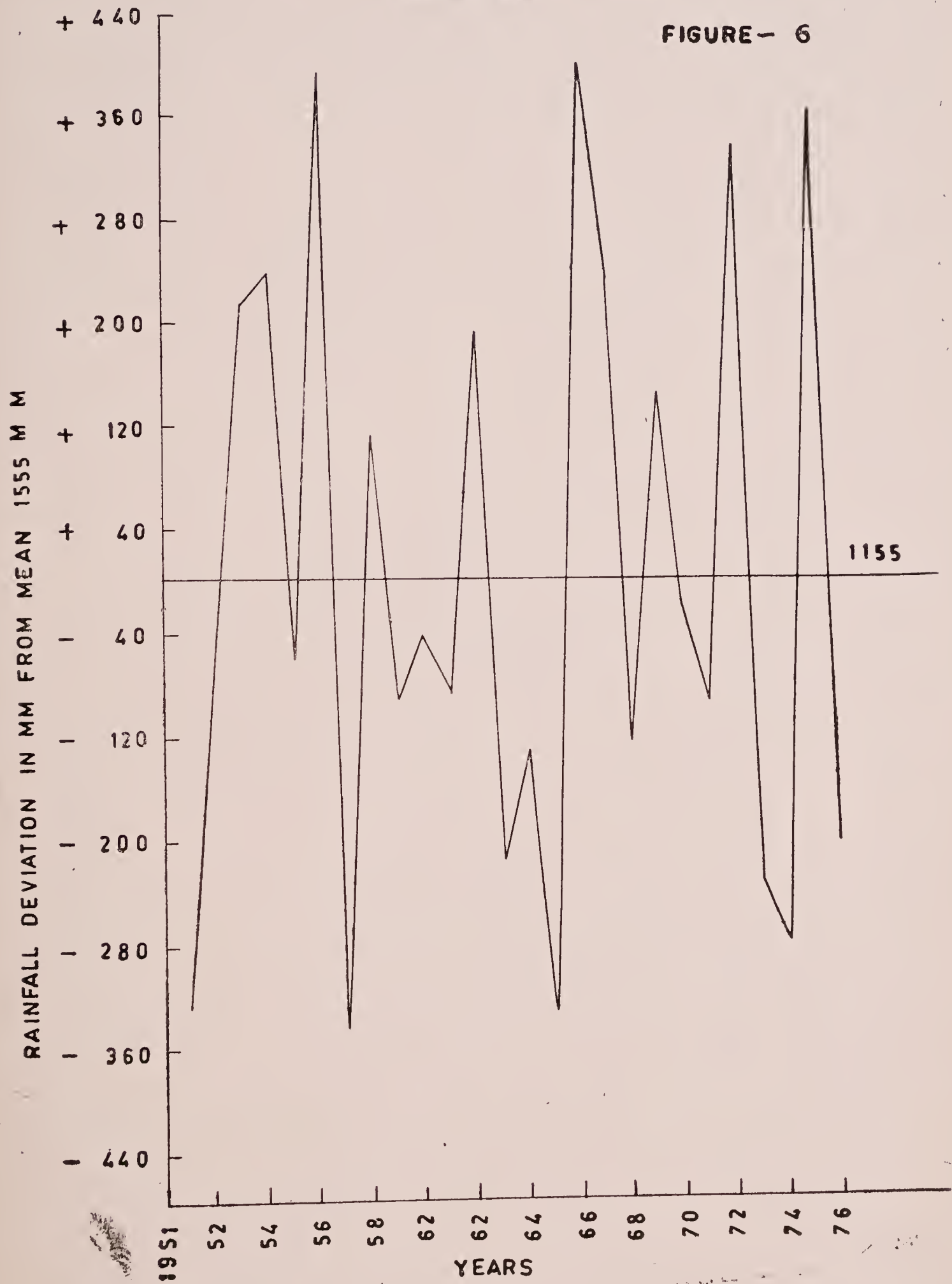


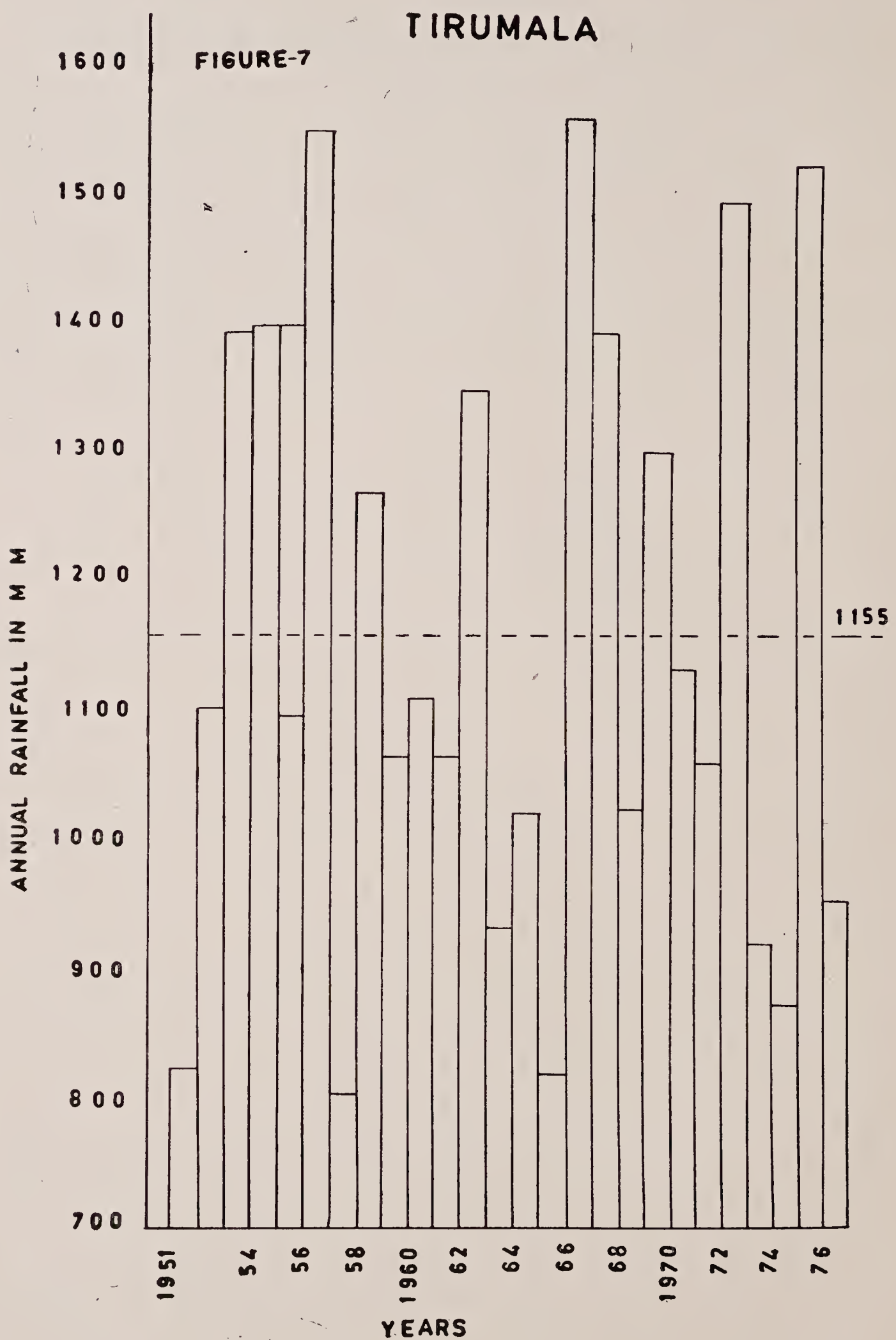
FIGURE 5 PRECIPITATION IN MILLIMETERS



RAINFALL DEVIATION OF TIRUMALA FROM
1951-76

FIGURE - 6





VEGETATION

Vegetation of a region depends upon topography, climate and bed-rock. Tirumala hills have a comparatively higher rainfall and denser vegetation than the rest of the area forming the plain. Some important species of plants present in the area are given below.

FLORA

Cycas beddonici and *Peterocarpus santalinus* are endemic to Tirumala hills. The other predominant trees are *santalum album*, *Erythroxylon monogynum*, *strychnos puvomyca*, *Terminalia Ckebula* and *Syziginm aromatica*. As the rainfall is heavy, the area is mostly occupied by the shrub species, such as *Hantana acculeata*, *Randia dumetoram*, *Carissa Spinarum*, *Zizyphus anoplea*, *Gymhosposra emarginata* and *Accasia Sundra*.

The Tirumala-Tirupati towns area is predominant with the following trees. *Eucalyptus citrioder*, *Cassia marginate*, *Delonix regia*, *Enterlobium Saman*, *Azadirackta indica*, *Morinda tincteria*, *Mangifera indica* and *Tamarindus-indica*. The predominant shrubs present are *Anisomeles malabarica*, *Datura metel*, *clerodendwon liniaris*, *Cassia tora*. The important herbs present are *Euphorbia hirta*, *Phyllanthes*, *Boreria hispedia* *Ipomia tridentata* and *Tridax procumbens*.

Table 1 :- Range in precipitation, temperature and humidity as per the

Months	Precipitation			
	mm	Minimum Year	Maximum mm	Year
January	0.0	1959	55.2	1967
February	0.0	1960	27.6	1961
March	0.0	1959	61.0	1967
April	0.0	1960	104.4	1962
May	3.6	1976	102.4	1969
June	12.1	1965	122.4	1961
July	17.2	1972	266.0	1974
August	0.0	1968	295.8	1977
September	29.6	1976	266.4	1967
October	26.3	1965	399.8	1972
November	38.3	1962	322.3	1966
December	0.0	1970	266.8	1967

meteriological station at the Agricultural College, Tirupati

Temperature				Humidity	
Mean monthly mm	Mean monthly maximum	Mean monthly minimum	Mean monthly	8.30 hours mean	17.30 hours mean
(°C)	(°C)	(°C)	(0°C)		
7.37	29.1	15.8	22.4	81	46
3.99	32.3	17.9	25.1	77	39
9.98	35.9	20.6	28.2	71	34
23.92	38.0	24.6	31.3	72	74
51.42	38.9	26.2	32.5	68	37
64.44	36.6	25.4	31.0	68	41
114.67	35.2	24.3	29.8	72	49
132.65	33.6	23.4	28.5	71	50
123.93	33.2	22.9	28.0	74	51
190.11	30.9	21.3	26.1	82	58
161.95	28.8	19.4	24.1	81	59
65.92	26.9	17.1	22.0	82	56

Table 2 : Rainfall Data

Sl. No.	Rain guage station	Maximum in mm (year)	Minimum in mm (year)	Years considered	Mean in mm
1.	Kalyani Dam	1077 (1974)	673 (1973)	4	915
2.	Kodur	1327 (1956)	576 (1965)	24	1017
3.	Mallimadugu	1494 (1956)	624 (1965)	13	1054
4.	S.V. Agricultural College	1200 (1967)	659 (1968)	18	926
5.	Tirupati	1691 (1946)	386 (1904)	77	921
6.	Tirumala	1559 (1966)	806 (1957)	26	1155

CHAPTER IV

DEMOGRAPHIC CHARACTERISTICS OF THE POPULATION : GROWTH OF POPULATION IN TIRUMALA-TIRUPATI.

The growth of population in a particular place is attributed to the natural increase (excesses of births over death) as well as migration from other places. In case of unifunctional and multifunctional cities any change in the function of the city naturally affects the growth of populations. If there is an expansion of any of the functions be its religious, industrial, commercial, political, administrative, educational, health services or any other, it naturally sets in an increase in population and vice versa.

Tirumala-Tirupati are the twin towns ; Tirumala is on the top of the hills and Tirupati is at the foot hills. These two towns are connected by two metal roads. Tirupati comprises of a Municipal Board and Tirumala is under the administration of Executive Officer, Tirumala-Tirupati Devasthanams. Tirupati had a total population of 15,485 in the year 1901. It rose to 65,843 in 1971 and 1,14,564 in the 1981. The total population of Tirumala-Tirupati at present (1981) is 1,27,799.¹

It is evident from the Table 3 that Tirumala-Tirupati has witnessed a steady increase in its population right from the time when the municipality was formed. The Census 1951 and 1961 showed an increase in population by about 25.14% and 42.20% respectively. The growth of 25.14% in 1951 is mainly due to the passing of the Madras Hindu religious charitable endowment act of 1951. This act brought several changes in Tirumala-Tirupati administration both on sacred and secular aspects. The establishment of T.T.D. Board and the proper utilization of Devasthanam funds attracted several people to settle at Tirupati. Prior to 1951 there was no residential accommodation at Tirumala. The Devasthanam Board undertook several developmental activities at Tirumala. It constructed residential quarters for administrative staff, cottages, choultries, guest houses and travellers bungalows for pilgrims.

1. Andhra Prabha, Telugu Daily, March 24, 1982, Hyderabad.

Table 3 : Growth of Tirumala-Tirupati population since from 1901

Sl. No.	Year	Tirupati	%	Tirumala	%
1.	1901	15,485	—	—	—
2.	1911	16,701	7.85	—	—
3.	1921	17,434	4.39	—	—
4.	1931	19,138	8.90	—	—
5.	1941	20,143	5.25	—	—
6.	1951	25,207	25.14	—	—
7.	1961	35,845	42.20	5,561	—
8.	1971	65,843	83.69	12,879	—
9.	1981	1,14,564	74.00	13,235	—

DENSITY DISTRIBUTION

The Table 4 shows the density of population per Sq. k.m. in Tirumala-Tirupati.

Table 4 : Density of population 1971

Sl. No.	Name of the town	Area in Sq. k. m.	Total population	Density population per Sq. k m.
1.	Tirupati	19.70	65,843	3,359
2.	Tirumala	3.10	12,879	4,154

Houses show a greater variety in the villages and in the towns of the area. The following Table 5 shows the density of houses for Tirumala-Tirupati.

Table 5 : Density of houses 1971

Sl. No.	Name of the town	Area in Sq. k.m	No. of occupied residential houses	No. of house -holds	Density of house per sq. k m.
1.	Tirupati	19.70	8,918	13,362	455
2.	Tirumala	3.10	2,979	3,093	961

An examination of the Table 3 shows that till 1941, the population growth of Tirupati has been extremely slow and remained more or less stagnant. During the succeeding decade 1941 to 1951, growth rate of the town was 25%. In the following decade, *i.e.*, 1951-61, it registered a significant increase in growth rate (42.20%). The factors responsible for this rapid growth were as follows :

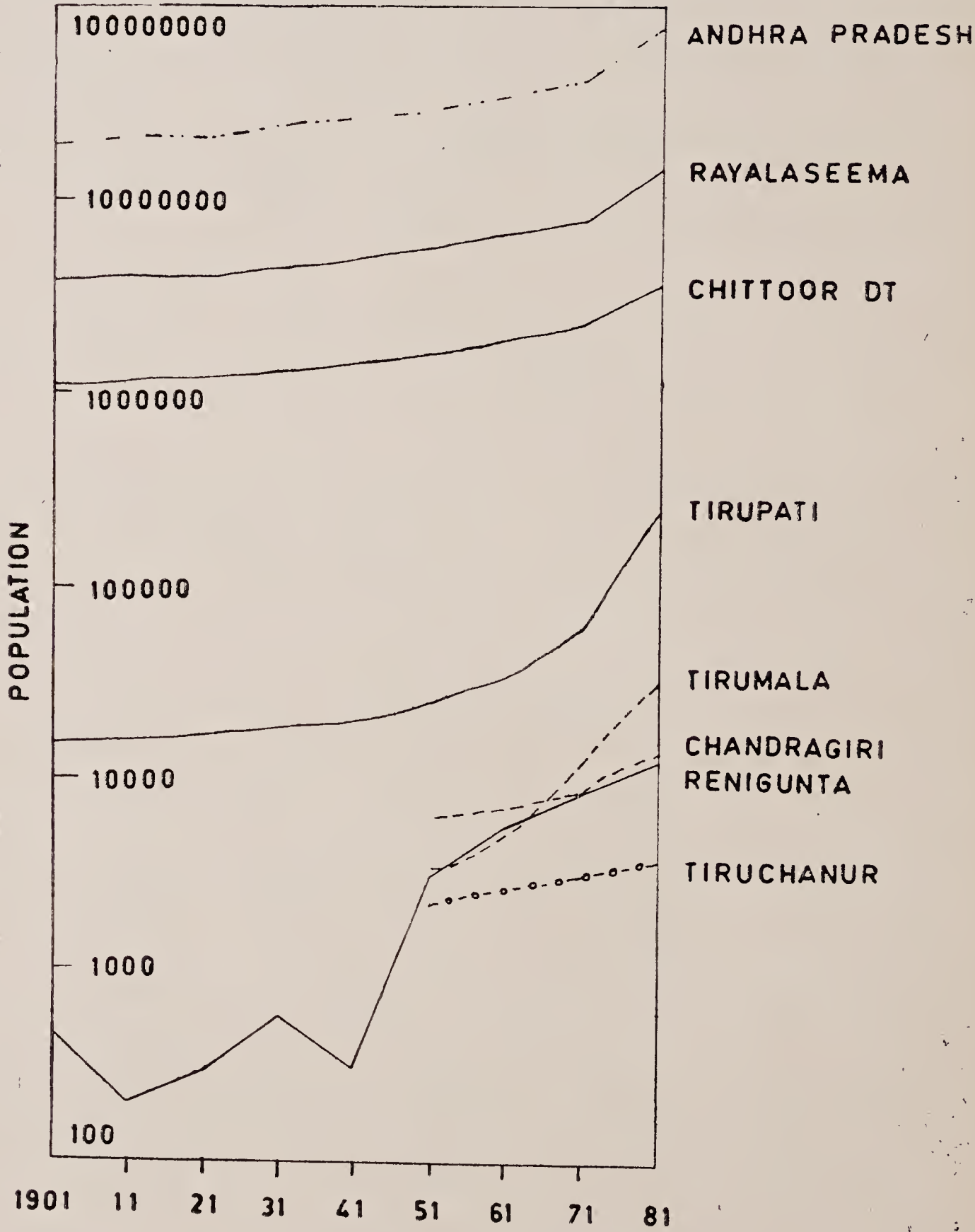
- I. Dynamics of population growth.
- II. Establishment of S. V. University.
- III. Establishment of Shri Vengakeswara Raman Ruia Hospital.
- IV. Establishment of Devasthanams Administrative Office and printing press.
- V. Establishment of several Devasthanams educational institution (like, Sri Venkateswara Arts and Science College, Sri Venkateswara Oriental College and Sri Padmavati Women's College, etc.

Table 6 : Growth of population and decade wise variation of the town

Period	Variation of population	Percentage decade variation
1901-1911	+ 1,216	+ 7.85
1911-1921	+ 733	+ 4.39
1921-1931	+ 1,704	+ 9.77
1931-1941	+ 1,005	+ 5.25
1941-1951	+ 5,064	+ 25.14
1951-1961	+ 10,638	+ 42.20
1961-1971	+ 29,998	+ 83.68

FIGURE 8

TIRUMALA-TIRUPATI URBAN COMPLEX
POPULATION GROWTH
1901-81



- VI. Sri Venkateswara Agricultural College, Sri Venkateswara Veterinary College, Sri Venkateswara Engineering College, Sri Venkateswara Arts College and Sri Venkateswara Polytechnic College.

A very spectacular growth rate of about 83.7% was registered during the later decade 1961-1971. Figure 8 shows the graphic representation of the percentage decades variation of population since 1901. The factors responsible for this raise in recent times are the establishment of the many administrative offices of the State Government, development of communication system, connecting broad gauge from Tirupati-Renigunta-Madras-Calcutta-Hyderabad and the construction of metal road to Tirumala for motor transportation from Tirupati.

Several sacred and secular extension activities that were undertaken by the Tirumala Tirupati Devasthanam during this period were also responsible for the population growth, such as the introduction of new festivals (religious performances) at the Devasthanam, construction of many cottages and free choultries at Tirumala-Tirupati, establishment of educational institutions like Sri Padmavathi Womens College, Sri Govindrayaswamy Arts College, Sri Venkateswara Sanskrit Vidyapeeta and Sri Venkateswara Music College. The establishments of heavy manufacturing industries like Mopeds India (Pvt) Ltd, the scooter car and the establishment of Aerodrome at Renigunta also contributed to the growth of population.

The 1981 census estimates the total population of Tirupati as 1,14,564 and Tirumala as 13,235. The increase has been of 74% of population. It is worthwhile to point out that in a phenomenal increase of Tirupati's population has been in the last three decades (1951-61), (1961-71) and (1971-81).

The Tirupati town extends over 19.7 k. m. and has a population of 65,843 persons as per 1971 census, within the municipal limits. The municipal area of the town is divided into 19 wards. But the educational zone which lies in the non municipal area is part and parcel of the town and proposals have been made to include this into municipal limits. Population is distributed in these wards in a disorderly way (Table 7). Some wards show a relatively less concentration of people, while others exhibit higher concentration like in Wards No. 4 and 13.

Table 7 : Ward-wise population density in Tirupati Town

Ward	Area in acres	Population	Gross density (persons per acre)
1	70.39	4,688	67
2	32.47	2,435	75
3	11.60	1,840	159
4	65.34	7,507	115
5	37.42	2,314	62
6	385.32	5,666	15
7	18.24	2,249	123
8	9.04	2,674	296
9	8.63	1,095	127
10	43.36	4,970	115
11	11.51	1,061	92
12	11.34	4,152	366
13	278.27	6,135	22
14	36.75	2,216	60
15	19.79	1,542	78
16	9.98	3,678	369
17	31.01	3,085	99
18	322.45	5,103	16
19	823.47	3,433	4
Total	2,226.38	65,843	30

The density of population of Tirupati town in 1961 and 1971 was 10,300 and 18,920 persons per sq. mile respectively. The average population density of the town within the municipal limits was about 30 persons per acre. The highest density about 369 persons per acre was observed in Ward No. 16, which consists of area bounded by Railway line and Karnala street. Closely followed by 366 persons per acre in Ward No. 12, consisting of Bandla street, Sunnapu street, Nimmakayala street and Golla street and followed by 296 persons per acre in Ward No. 8, consisting of areas intercepted by Chinna bazaar street, Teerthakatta street and New street. A density figure more than 100 persons per acre is observed in Wards Nos. 3, 4, 7, 9, and 10 consisting of localities like Chinna bazaar street, Chintakayala street, Nehru nagar, Old Alipiri road, Dasari street, Gali street, Teerthakatta street, Tilak road and Sunnapugunte street. These areas are near to the temple and having a number of shops selling different types of articles for pilgrims. So these areas are thickly populated than the other areas. The lowest density of about 4 persons per acre is observed in Ward No. 19 which consists of mostly agricultural land, low density between 15 to 22 persons per acre are also observed in Ward Nos. 6, 13 and 16 consisting of localities like Sri Nagar Colony, Government Polytechnic area, Women's Hospital road, Bhavaninagar, Korla street, T. T. D. Quarters beside Kapilateertham road, Gangamma temple area,, North of Renigunta road, East of Tilak road.

It can be noticed from the Table 7 that the maximum increase in the density of the central wards indicates that they have not only maintained the tempo of trade and commerce, but have also recorded a spectacular expansion in business activities during the decade. The growth of population in other areas is partly due to the development of newer residential patches in the town limits.

DISTRIBUTION OF POPULATION BY EDUCATION

Tirupati has grown into a very important educational centre. The literacy level for the entire state is 21.19% in 1961 and 24.56% in 1971 and for Chittoor district it is 20.94% in 1961 and 25.31% in 1971. Tirupati has recorded a literacy level of 55.32% in 1961 and 54.80% in 1971.

OCCUPATIONAL STRUCTURES OF THE POPULATION

The table below indicates the occupational pattern of the town.

Table 8 : Occupational pattern of the town.

Sl. No.	Sector	Occupation	Total No. of workers	Percentage of workers to total workers
1.	Primary (7.49%)	I. Cultivators	526	2.78
		II. Agricultural labourers	668	3.53
		III. Livestock, mining, quarrying, forestry, etc	197	1.18
2.	Secondary (21.10%)	IV. Household industry	391	2.07
		V. Other than household industry	2,263	11.98
		VI. Construction	1,335	7.05
3.	Tertiary (71.41%)	VII. Trade and Commerce	5,129	27.09
		VIII. Transport & Communication	2,025	10.70
		IX. Service	6,365	33.62
Total			18,930	100.00

Out of the total population of 65,843 persons of the town, only 18,930 are reported as workers accounting for 28.75%. Of the total population of the 18,930 workers, 16,587 persons are males while only 2,379 are females. Among women workers a large number of them are engaged in other services in trade and commerce and as agricultural labourers. Of the total workers, employed in other service ranks first (33.62%) followed by trade and commerce (22.09%). About 14.05% of the workers are engaged in industries, 10.70% in transport, storage and communicational operations and 7.05% in construction. The high percentage of 27.09% in trade and commerce indicates the importance of the town as a commercial centre.

Workers employed in household industry, other services and in primary occupations like livestock, forestry, fishing, etc., have considerably declined during 1961 to 1971, whereas agricultural labourers, and workers engaged in construction, trade and transport occupations have increased during 1961 to 1971. The greatest set back is in household industry in which the percentage has gone down from 13.99 in 1961 to 2.07 in 1971, while there has been a slight improvement from 10.23% in 1961 to 11.98% in 1971 in respect of manufacturing other than household industry.

About 21.01% of the working population is engaged in the secondary sector of its economy of which only 11.98% is accounted for manufacturing. There are no large scale industries within the Municipal limits of the town. It should be borne in mind that many of the large industrial establishment which are located in the vicinity of Tirupati are Venkatachalapathi Spinning Mill, Sethigiri Industries, Tirupati Cotton Mills Limited, Surcot Industries (Pvt.) Ltd., Peninsular Bone Mills, Mopeds India (Pvt.) Ltd. and Srinivasa Sugar Mills etc., which ought to have been included in Tirupati are not taken into account. Just because they are located outside the Municipal limits. These notable industries are providing sizable employment to the population of Tirupati.

From the above it is clear that there has been a rapid growth of Tirupati town. A detailed discussion regarding the factors relevant for its growth will be discussed in chapter VIII.

Table 9 : Growth of urban population in Tirumala-Tirupati in comparison to other cities/towns

Sl. No.	Town/City	1951-61	1961-71	1971-81
1.	Tirupati	42.20	83.69	74
2.	Agra	35.41	25.38	—
3.	Kanpur	37.66	31.10	—
4.	Gaya	27.06	11.36	—
5.	Lucknow	31.96	26.01	—

Table 10 : Distribution of population by wardwise.

Sl. No.	Ward No.	Male	Percentage	Female	Percentage	Total	Percentage	Sex ratio (M/F X 100) per ward
1.	1	2475	7.10	2213	7.14	4688	7.12	111.84
2.	2	1331	3.82	1104	3.56	2435	3.70	120.56
3.	3	945	2.71	895	2.89	1840	2.79	105.59
4.	4	3906	11.21	3601	11.61	7507	11.40	108.47
5.	5	1177	3.38	1137	3.37	2314	3.51	103.52
6.	6	3091	8.87	2575	8.31	5666	8.61	120.04
7.	7	1191	3.42	1057	3.41	2249	3.42	112.77
8.	8	1445	4.15	1229	3.96	2674	4.06	117.58
9.	9	573	1.64	522	1.68	1095	1.66	109.77
10.	10	2688	7.72	2282	7.36	4970	7.55	117.79
11.	11	606	1.74	455	1.47	1061	1.61	133.19
12.	12	2184	6.27	1968	6.35	4152	6.31	110.98
13.	13	3210	9.21	2925	9.43	6135	9.32	109.74
14.	14	1222	3.51	994	3.21	2216	3.37	122.19
15.	15	848	2.43	694	2.24	1542	2.24	122.19
16.	16	1968	5.65	1710	5.52	3678	5.59	115.08
17.	17	1593	4.57	1492	4.81	3085	4.69	106.77
18.	18	2679	7.63	2444	7.88	5103	7.75	108.80
19.	19	1728	4.96	1705	5.50	3433	5.21	101.35

Table 11 : Average size of the family.

Sl. No.	Ward No.	No. of houses	Percentage	No. of households	Percentage	Average size of the family
1.	1	667	6.66	991	7.81	4.73
2.	2	402	4.41	486	3.83	5.01
3.	3	343	3.43	353	2.78	5.21
4.	4	570	5.69	738	5.81	10.17
5.	5	370	3.70	445	3.51	5.20
6.	6	807	8.06	1038	8.18	5.46
7.	7	359	3.59	402	3.17	5.59
8.	8	547	5.46	425	3.35	6.29
9.	9	170	1.70	212	1.67	5.17
10.	10	881	8.80	1048	8.26	4.74
11.	11	341	3.41	481	3.79	2.21
12.	12	677	6.76	860	6.78	4.83
13.	13	930	9.29	1305	10.28	4.70
14.	14	363	3.63	379	2.99	5.85
15.	15	281	2.81	291	2.99	5.30
16.	16	563	5.62	699	5.51	5.26
17.	17	461	4.60	677	5.33	4.56
18.	18	922	9.21	1128	8.89	4.52
19.	19	357	3.59	735	5.79	4.67

Table 12 : Mean values per ward.

	M \pm S. E.	S. D. \pm S. E.
Males	1833.74 \pm 218.18	951.04 \pm 154.28
Females	1631.68 \pm 198.43	864.92 \pm 140.31
Sex ratio	113.63 \pm 1.81	7.90 \pm 1.28
Family size	5.2353 \pm 0.3310	1.4428 \pm 0.2341

Compared to the rate of growth to other cities of India, Tirumala-Tirupati shows a remarkably faster rate of growth in comparison to other cities where the rate of growth has been much faster. In the Table 9, Tirumala-Tirupati shows steady growth in population while other cities Agra, Kanpur, Gaya, Lucknow shows at times decrease in the growth in population. Tirumala-Tirupati having the highest growth does not indicate its highly urban character. The development and rapid growth of cities/towns depend upon many factors such as geographical, technological, transportation and commercial. Tirupati the religious village presents the gradual history of transformation into a small town and then in to a city. The census figures shows that gradual growth of population at Tirumala-Tirupati continues since from the last three decades. The main reason for the very rapid growth of population in Tirumala-Tirupati has been the migration from rural areas.

CHAPTER V

THE OLD SOCIAL ORDER

The origin of the Tirumala-Tirupati and its development upto now have already been sketched in Chapter two, in the present chapter we shall trace the social order of the Tirupati during 12th Century. This chapter is broadly divided into six divisions—Priestly castes, The power group, The business communities, The artisans, Other functional groups, and The agricultural workers. These major divisions are again divided into a number of subdivisions on the basis of the number of castes and communities in each division, because in those days the social structure was built on caste system and functional classifications were based on the caste functions.

PRIESTLY CASTE

Reference have made in Chapters two and six about the advent of the Vaishnava Brahmins and their rise in the power structure of the town (city). Till the dawn of the 19th century Vaishnava Brahmins were the only Brahmin denomination in the town, who exercised control over the society. By birth and occupation they were regarded as the highest caste. The Vaishnava Brahmins formed the apex of the society in Tirumala-Tirupati as well as in the rest of Andhra Pradesh and Tamilnadu and they controlled most of the Vaishnava temples and lands. They also maintained high literary rate and took active interest in literary work. The contribution of the Vaishnava Brahmins to the development of Tirumala-Tirupati was central. At that time, it was obligatory to every caste to fulfil the function allotted to them. The temple was the integrating unit of these functions. The development of the city reflected the caste based organisation of the society. The process of development was very slow. Though the Vaishnava Brahmins were the dominating element of the city for there centuries, their numerical strength grew during the period of Vijayanagar kings.

The Brahmins lived near the temple. Their houses were constructed in a traditional manner and majority of the Vaishnava Brahmins who were serving in the temple constructed their houses nearby the temple side 'Sannidi' streets (four side streets of the temple).

The majority of the new immigrants were constituted by Tamil Brahmins, Smartha Brahmins. All the Tamil Brahmins were settled around the temple and the Smartha Brahmins near to Kapilateertha (Alvar tank where Eshwar temple exist). New streets were also constructed to accommodate the subsequent immigrants. All the important posts (ritual performances) in the temple service and the administration were reserved for the Brahmins. They were also given share of *Prasadams*, free meals, housing and a number of other benefits.

The original characteristics of the town changed due to the large scale migration of the Tamil, and Kannada Vaishnava Brahmins. Hitherto there were no congested areas in the town and the houses were scattered in all the sides (Mada streets) of the temple. But with the arrival of these Brahmin communities the entire temple area (zone) became highly congested.

THE POWER GROUP

Naidu (*Kamma*) and Reddy (*Kapu*) together formed the ruling castes. These two castes closely resemble one another in appearance and customs, and seem to have branched off from one stock,¹. They are mainly agriculturists and some of them were zamindars (land-owners). The Kammas and Kapus of Tirupati and Chandragiri seem to have followed the Vijayanagar army and settled in these districts. Some Kammas when questioned by Mr. F. R. Hemingury² in the Godavary district, stated that they were originally Kshatriyas, but were long ago persecuted by a king of the family of Parishat, because one of them had called him a bastard. They sought refuge with the Kapus who took them, in and they adopted the customs of their protectors.

Reddi is the usual title of the Kapu, and is the title by which the village munio if is called in Telugu country, regardless of the castes to which he may belong. For the performance of the marriage ceremony

1. Castes and Tribes of South India, E Thurston.

2. Castes and Tribes of South India, E Thurston p. 95.

both Kamma and Kapu employ a Brahmin. In the disposal of their dead, the rites among the Kammas, Kapus, Vellams and Baliyas are similar. Kamma and Kapu worship both Vaishnava and Saiva deities and also a variety of other deities such as Thallamma, Puttalamma, Ankamma, Mariamma, Muneswara, Poleramma, Gangamma, etc.

The contribution of the Naidus and Reddys to the growth of the (city) town are manifold. The revenue administration and hearing of local cases were done by Naidus and Reddys, these facilities gave them opportunity to mingle with other people. Moreover the Naidus and Reddys were the traditional land-lords and they had tremendous influence on the tenants. The functions of the Naidus and Reddys as the land-lords, tax collectors, law and order enforcing authority and other petty offices hold by them, helped them to be in frequent contact with the socially backward section of the population.

The Naidus, Reddys and the Brahmins formed the power group of the town and they contributed much to the growth of the town. Though the Sri Vaishnava Brahmins were very few in number, they exercised unrestricted authority for nearly three centuries. The Naidus and Reddys had undergone certain functional changes during this period, but finally adjusted themselves to the new situation and increased their number by large scale migration and formed a second layer of residential area.

THE BUSINESS COMMUNITIES

The Komati (Vaisyas) and Baliyas are the two communities engaged in the trade and commerce in Tirumala-Tirupati. When Tirumala became popular sacred place for the Hindus the demand for variety of sacred articles and consumer goods rapidly increased. The regular supply of these commodities could be ensured only by the organization of a better system of distribution.

To undertake these activities a large number of vaisyas migrated from Andhra Pradesh and the Baliyas changed their occupation to business.

Vaisyas (Komati) : The Komati (Vaisyas) is numerically a large trading caste in Andhra Pradesh, Tamilnadu and Karnataka. The Komatis speak Telugu.

All over the country the Komatis venerate the deified virgin Kankana Parameswari. In most places they have constructed temples of this

deity. The Komatis employ Brahmins for the performance of their ceremonial rites, and recognise a Brahmin as their guru. The Komatis are best known as merchants, grocers and money lenders. In Tirupati they are the principle vendors of all sorts of articles; the row of shops in Gandhi road is almost entirely owned by them. Many Komatis are cloth merchants and consumer shop holders. Some of them have changed their profession and entered in Government services and Banks. Each temple of Kanyaka Parameswari is a centre for charity. In Tirumala and Tirupati the Kanyaka Parameswari charities provide 'annadana' (free meals) during Brahmotsavam festivals.

Baliya : Baliyas are trading people found in all places of Tirumala-Tirupati. The caste is also known by names such as Baliya Naidus, Chetty etc. They speak Telugu and Tamil. There are three endogamous groups of Baliyas are present at Tirumala-Tirupati.

1. Gajula Baliya
2. Pusala Baliya
3. Gandla Baliya

Gajula Baliya as their name implies, are sellers of bangles. This is considered a very respectable group. They are the dealers in glass bangles. Pusala Baliya are traders of beads, Gandla Baliya are the traders of edible oils and they extract oil from seeds. These three endogamous groups are settled all over Tirumala-Tirupati. They are mainly concentrated at Gandhi road, Bazar street at Tirupati and Sannidhi streets at Tirumala. They are also engaged in money lending business and trade. All the Baliyas may dine with one another. They are non-vegetarians.

Though they are Vaishnavas, they also respect and offer puja to Lord Siva. They worship many other local deities like Mariamma, Gangamma, Puttamma, Muneswara, etc.

THE ARTISANS (Viswakarmas)

Nearly 18% of the total population constitute artisans section. They are blacksmiths, carpenters, stone workers, gold and silver smiths.

The artisans of Tirumala-Tirupati associate themselves with the Brahmins. They claim that they are descendants of the mythological

craftsmen of the 'Puranas'. According to this tradition, blacksmiths are the descendants of 'Manu', carpenters of 'Maya', stone workers of 'Shilpi', and goldsmiths of 'Viswanja'. All these four communities are together called as 'Viswakarmas'. Among the four sections of artisans of Tirumala-Tirupati the stone workers are telugu by origin. The other three communities are immigrants from Tamilnadu during the formative period of the town.

Blacksmiths (kammari) : The blacksmiths are one of the early migrants to the city. They supplied the agricultural implements to the landlords. As a reward for their labour they received grain and other articles from the landlords. At present they are settled at Goliveedhi, each house was a workshop and with help of women and children they carryout their work. They prepare tools, implements and other iron goods according to the demand of the customers.

Carpenters (Vadrangi) : This community meets the two basic requirements of the society viz., housing and tools. The carpenters are settled at Goliveedhi and Teerthakatta street. In recent times, the demand for carpenters have increased, because most of the constructions are done with timber. The carpenters work in their own houses and also in the houses of their customers.

The Stone Cutters (Vaddae) : The stone cutters are one of the early settlers of the town. These people were migrated from Anantapur, Kolar. A large number of stone cutters were migrated from Karnataka when the Chandragiri Fort, palaces, and Tirumala-Tirupati temples were constructed by the Vijayanagara kings. The contributions of the stone workers to the development of the towns was very considerable one. They are settled at Korlakunta, Kummaramitta and Ruia hospital area. In recent times, majority of them were engaged in works of renovation in Tirumala-Tirupati Devasthanam.

The Gold and Silver Smiths (Kamsali) : The gold and silver smiths numerically constitute small group among the artisans in the town. They are settled in important business centres of Bandhi road, Bazar street, Porla street. They established their small workshops along with their residential houses. They make ornaments of precious metals according to the orders they receive. These people are expert in making artistic gold and silver ornaments.

OTHER FUNCTIONAL GROUPS

Apart from the priestly castes, the power groups, the business communities, and the artisans a number of other caste groups were also included in the social hierarchy of the population of Tirumala-Tirupati. Minor caste groups such as barbers, washermen, weavers, potters are some of the important functional groups included in this category.

Washerman (Chakali) : Washermen serve all the castes with the exception of Harijans. They maintain patron-client relationship. They are paid annually in kind by the patron for their services. For services during family functions, they are paid separately both in kind and cash. He performs his traditional service of providing clean clothes during the time of marriage and death, for the decoration of 'Pandal' and for the people to sit on them.

Over time, the economic ties and the traditional relations have changed. Only the ritual relationship continues. Today no washerman render his services on traditional payment basis. They get cash payment from other household whenever they wash their clothes. Now majority of the washermen are having laundry business. The ritual relations have not changed, the services of the washermen are sought by every household on ritual occasions and they are paid immediately. Washerman accepts food from priestly castes and business communities. They worship the village deities as are done by other caste groups.

The Barbers (Mangali) : Each community or caste had its own barbers. There are two linguistic groups found in Tirumala-Tirupati namely Telugu and Tamil. The most prominent among them are the Telugu mangali and these people are the early settlers. The Tamil mangalis are migrated in recent times for the employment purpose at Tirumala-Tirupati Devasthanams Kalyanakatta. They serve all the castes with the exception of Harijans. They work on patron-client relationship, they are paid annually in kind for their services. They perform traditional services of *melam* (music) at marriage and other functions.

Like washerman the traditional economic ties of barbers have changed, only the ritual relationship is continuing. Now majority of them have joined in T.T.D. Kalyanakatta to perform the duty of 'Mundan'. Some of the rich barbers are having their saloons in the city. These people worship the village deities like other caste groups.

The Weavers (Sale) : *Sale* is a general term applied to a group who have adopted weaving as their profession. The *sale* are divided into three endogamous groups. They are *Padmasale*, *Pattusale* and *Sakunasale*. The origin of these endogamous groups are not clear. All of them have a common belief concerning their descent from Markandeya rishi. The traditional occupation of the *Padmasale* is weaving. Now-a-days most of this community people have taken to the occupations of business and agriculture in addition to their traditional weaving.

The *sale* at Tirupati are mainly concentrated in the areas of Patnool street, Anantaveedhi, Manchala Veedhi and Beriveedhi. Their numerical strength is very low. Like other functional groups these people have also changed their occupation. In recent times, the demand for weavers has increased because most of the pilgrims who visit Tirumala-Tirupati Devasthanams purchase 'sacred threads' prepared from cotton. So most of the weavers at Tirupati are now engaged in preparing 'sacred threads'.

THE AGRICULTURAL WORKERS

The agricultural operations of the locality were carried on by castes like Mala (Harijan) and Madiga (Adiandra). In very rare cases some low caste Tamil migrant people were also employed in the agricultural sector.

Harijan (Mala) : Harijan's position in the social hierarchy is the lowest. Even though the Harijans caste groups belong to the same category and have the problem of pollution in their social relations with other higher caste members, they do not have caste free interactions between themselves. They themselves practice caste discrimination within the Harijan caste group. They beat drums for the funeral procession of the higher caste. They prepare the funeral pyre for the dead of the higher castes, and do the burial or cremation work for the caste Hindus. For their services, they are paid in cash. The social conditions of the Harijans are miserable.

Adiandra (Madiga) : The Adiandras do the traditional occupation of providing leather goods to their patrons for which they are paid annually in kind. They deal mainly with the work of making chappals, repairing the agricultural leather goods and work as agricultural labourers. The Adiandras will not take water from the well used by the Harijans.

They despise Harijan for the latter eat carrion (though they eat beat themselves). The Harijans are equally inferior in position to the Adiandras. The Adiandras¹, Mr. N. G. Chetty writes, belong to the left-hand caste and often quarrel with the Harijans (right hand).

The main areas where Harijan and Adiandra live, are Giripuram, Uppank Dasarimatam.

The Harijans and Adiandras do the same ritual and other services like other higher caste people, apart from the local deities they also worship Hindu Gods and Goddess like Sri Venkateswara, Sri Rama, Sri Padmavathi, Eswar and Paryathi.

1. Manual of the Kurnool district, 1886

CHAPTER VI

THE EMERGENCE OF NEW SOCIAL ORDER

Migration is considered to be an important factor contributing to the urbanization of a territory. It is believed that “the larger the urban centre, the larger the range of the territory from which it drew its immigrants”¹. Kingsley Davis also thinks that “the more rapid the rate of urbanization being experienced by a country, the greater is the role of rural to urban migration in the growth of its cities”². In India traditionally, village folk do not have a tendency to migrate to cities or other places except for short durations³. In the early phase of industrialization in India, it was a common phenomenon that the village folk, who often flocked to the different industrial centres in search of employment, exhibited the tendency to maintain their permanent ties with their native villages and returned back to their native homes very frequently. But in the wake of rapid industrialization of the country and the fast decline of cottage industries the tendency of migration from the village to cities rather assumed a stable character.

THE IMMIGRATION MOVEMENT AND POPULATION

The immigration was one of the important causes for the growth, development and also for the emergence of a new social order in Tirumala-Tirupati. The immigration of people to Tirupati can be broadly observed in two stages.

The first wave of immigration started by Sri Ramanuja Acharya around 1130 A. D. was mainly composed of Sri Vaishnava Brahmins. The second wave of migration started when Govindarayaswamy temple new innovations were introduced. The migrants composed of different communities. In this Chapter an attempt has been made to study the nature of immigrant population.

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1. Sovani, N.V., *Urbanization and urban India*, Bombay, Asia Publishing House, 1966.
 2. Davis Kingsley, “The Origin and Growth of Urbanization in the World”. *American Journal of Sociology*, 1955, pp. 429-437.
 3. Sarikwal, R.C. “Sociology of a Growing Town”. Ajanta Publication, Delhi, 1978, pp. 76-77.

For the purpose of this study migrants and non-migrants (natives) are counted on the basis of their living in Tirumala-Tirupati. The persons who settled before sixty years (before 1920) are considered as non-migrants and the persons who migrated after 1920 are considered as migrants. The data were collected on random sampling method. Care was taken to cover all the wards including the slum areas. Out of the total number of 860, the migrants are 584 and non-migrants 276.

The migrant families again are classified according to their nature of settlement. For this purpose migrants are classified into three categories basing on their nature of settlement. The Table 13 clearly shows 62.50% of the migrants declared themselves to be permanent settlers of the town. As though these migrants are having connections with their original places of migration and have no inclination to return to those places. 21.23% migrant families are temporarily settled, among these families majority of them came for education of their children and employment, the rest of them are business families. These people have close connections with their place of origin and are likely to return after the completion of the tasks for which they came. 16.27% of the migrants belongs to the category of undecided, majority of them are business people and employees. The business people include the petty business holders who had started their business at temple zones and their service is also in the hands of Tirumala-Tirupati Devasthanams. Most of the employees belong to this category who came here on transfer as Devasthanam employees.

Table 14 shows the community-wise settlement. Out of total emigrants (Fig. 10), 59.73% of the Hindus are permanently settled whose main occupations are business, agriculture, employment in educational institutions of Tirumala-Tirupati Devasthanams and other institutions. 10.14% of the Muslims who have settled permanently are all business people, having mutton shops, consumer stores and vegetable shops. 15.32% of them were temporarily settled and 18.95% of the undecided families have migrated mainly for their children's education, employment in industries and petty business. The Christians had migrated here are living mainly for the purpose of employment and education. 3.84% of them who have settled permanently came here on employment. 1.92% Jains who are now permanently settled are running down broker shops and hotels. 1.09% of the Sikhs who have migrated to establish their industries have settled permanently. The Scheduled Castes

Table 13 : Distribution of migrants at Tirumala-Tirupati according to Religion.

Total number of families—860
 Total number of non-migrants—276
 Total number of migrants—584

Sl. No.	Communities	Total	%	Migrants	%	Rate of migration	Non-migrants	%	Rate of non-migrants
1.	Hindus	490	56.98	327	55.99	0.67	163	59.06	0.33
2.	Muslims	91	10.58	74	12.67	0.81	17	6.16	0.19
3.	Christians	38	4.42	32	5.48	0.84	6	2.17	0.16
4.	Jains	7	0.81	7	1.20	1.00	—	—	—
5.	Sikhs	4	0.47	4	0.68	1.00	—	—	—
6.	Scheduled Caste (Harijan, Adiandra)	146	16.97	82	14.04	0.56	64	23.41	0.44
7.	Scheduled Tribes (Banjara, Yanadi, Nakkala)	84	9.77	58	9.93	0.69	26	9.42	0.31

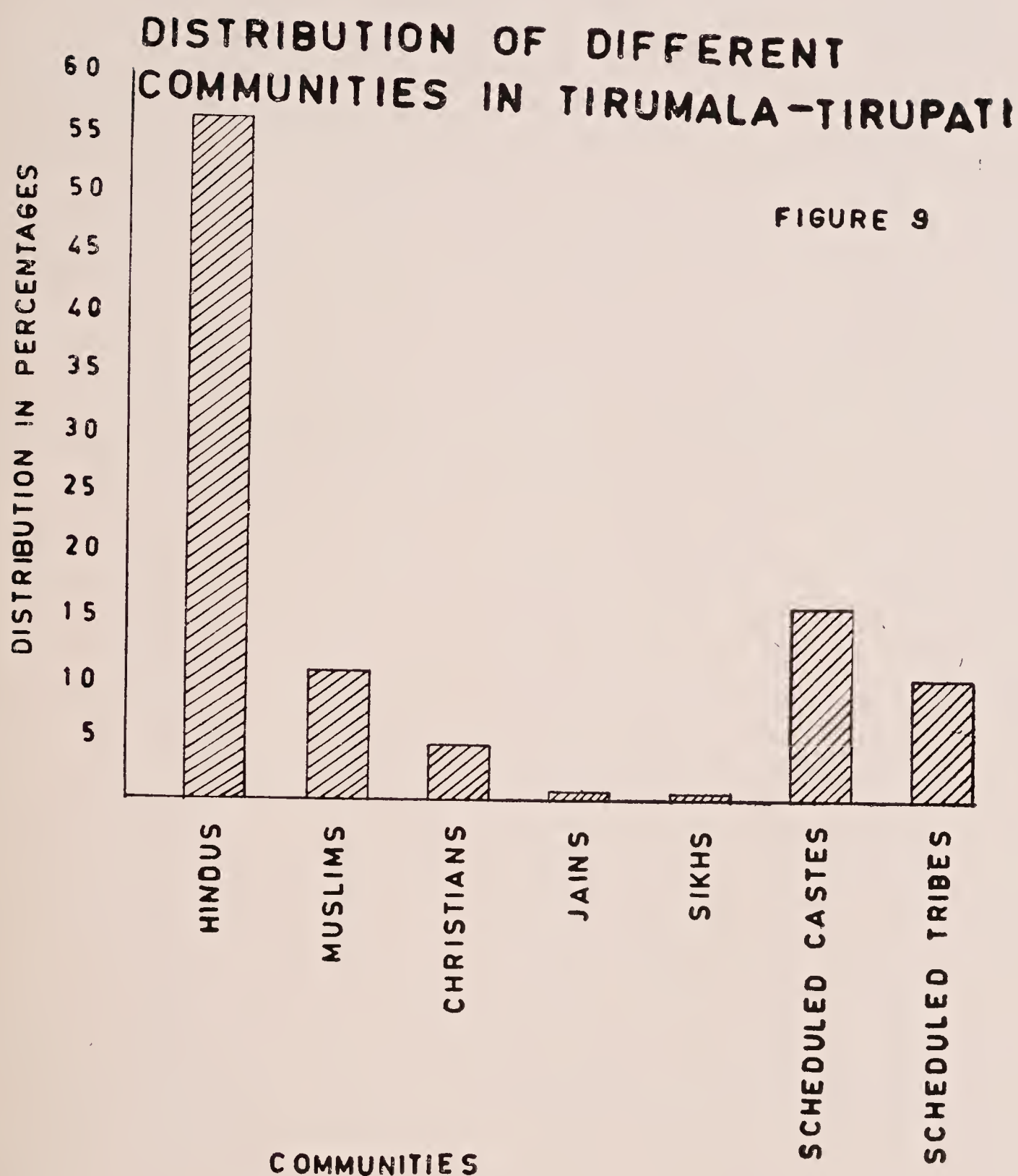
Nature of settlement of migrants at Tirumala-Tirupati Total 584

Sl. No.	Nature of settlement	Total	Percentage
1.	Permanently settled	365	62.50
2.	Temporarily settled	124	21.23
3.	Undecided	95	16.27

Table 14 : Community-wise settlement migrants Total=584

Sl. No.	Community/ groups	Permanently settled	%	Temporarily settled	%	Undecided	%
1.	Hindus	218	59.73	67	54.03	42	44.21
2.	Muslims	37	10.14	19	15.32	18	18.95
3.	Christians	14	3.84	11	8.87	7	7.37
4.	Jains	7	1.92	—	—	—	—
5.	Sikhs	4	1.09	—	—	—	—
6.	Scheduled Caste	47	12.88	13	10.48	22	23.16
7.	Scheduled Tribe	38	10.41	14	11.29	6	6.32

includes Harijans and Adiandras. Majority of the Harijans are engaged as farm labourers and coolies. Adiandras are engaged as employees in Municipality, T. T. D and other institutions as scavengers, sweepers, some of them are daily wage labourers and coolies. The scheduled tribes include Yanadies, Lambadis and Nakkala (Guvvala) tribes. Among these migrants majority of them were Nakkalas whose main occupation is business, selling beads, mirrors, animal skins and toys, etc. at Tirumala. The Yanadies are engaged as farm labourers and some of them work in the institutions. Very few Lambadis are migrated for employment and education for their children.



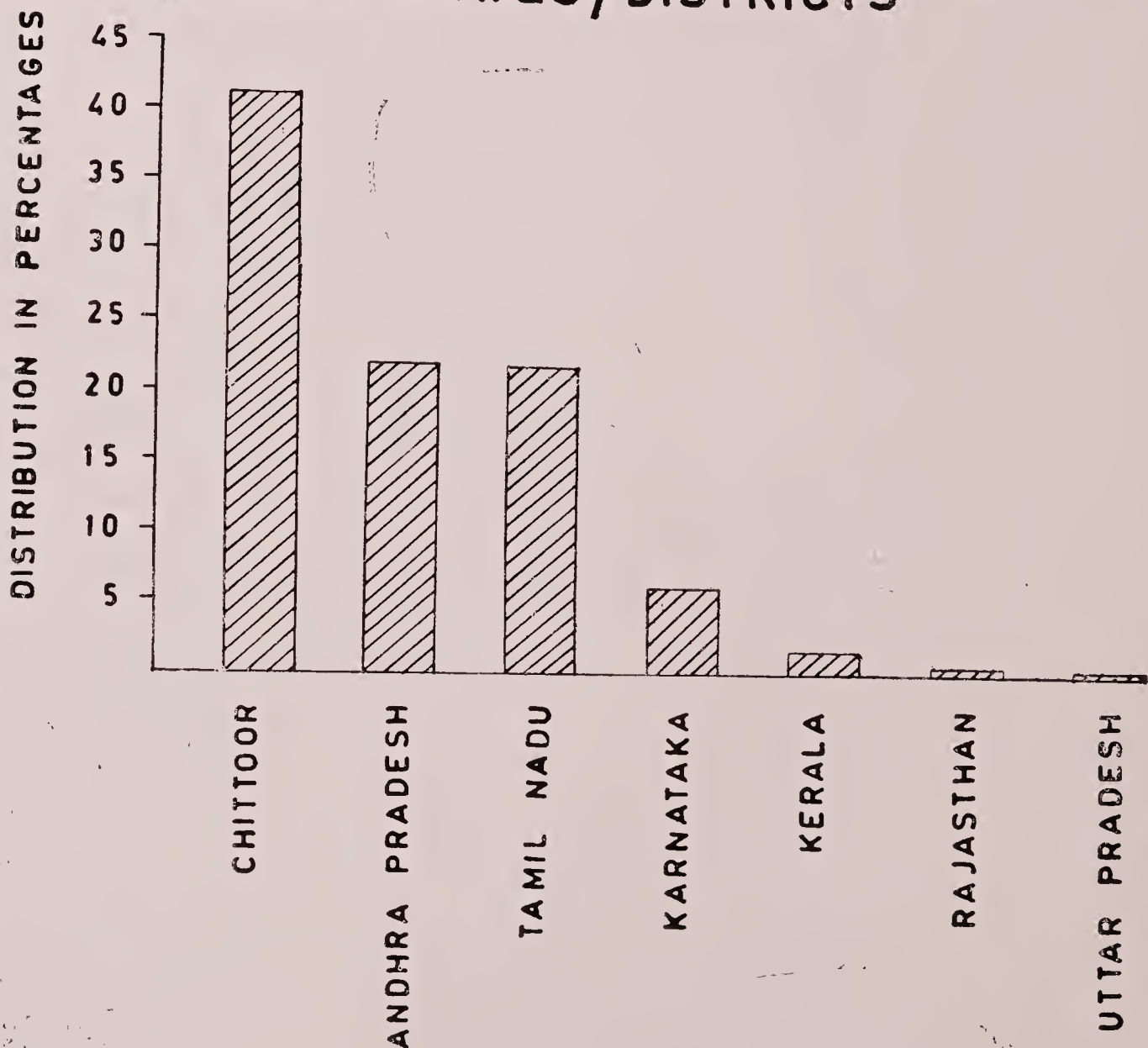
It confirms from the sample (Table 15) that the majority 70.72% of them came from rural areas and the remaining 29.28% of them have migrated from urban areas. Table 16 shows the migration trend according to the original place of birth 22.6% of the migrants have migrated from other districts of Andhra Pradesh. 23.46% of them who have migrated from Tamilnadu are Vaishna Brahmins, industrialists, business people. The 3.08% of them who have migrated from Kerala are having tea shops and petty business shops.

Table 15 : Area of Migration Total=584

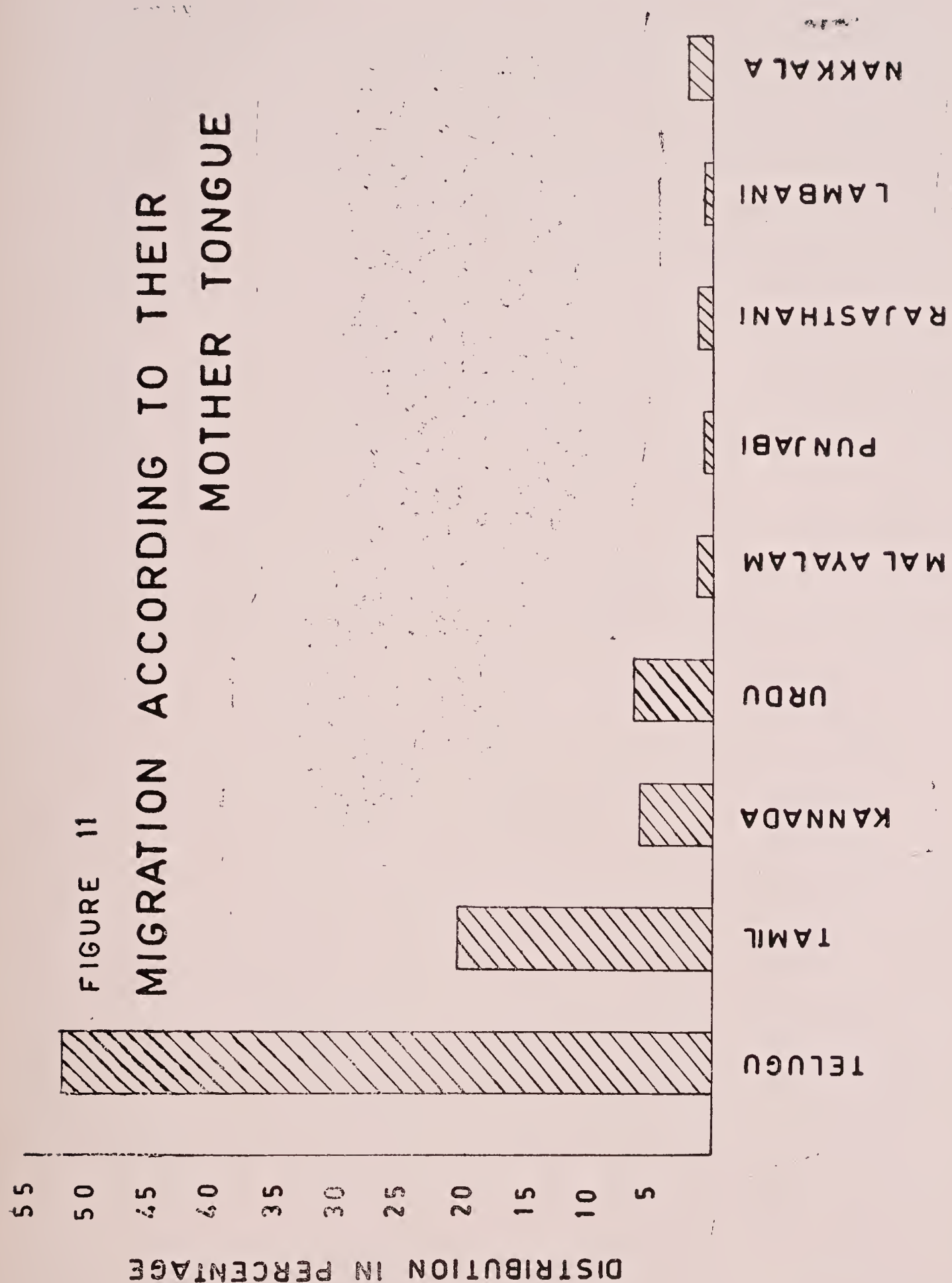
Sl. No.	Area of migration	Total	%
1.	From urban area	171	29.28
2.	From rural area	413	70.72

FIGURE 10

MIGRATION OF THE POPULATION FROM VARIOUS STATES/DISTRICTS



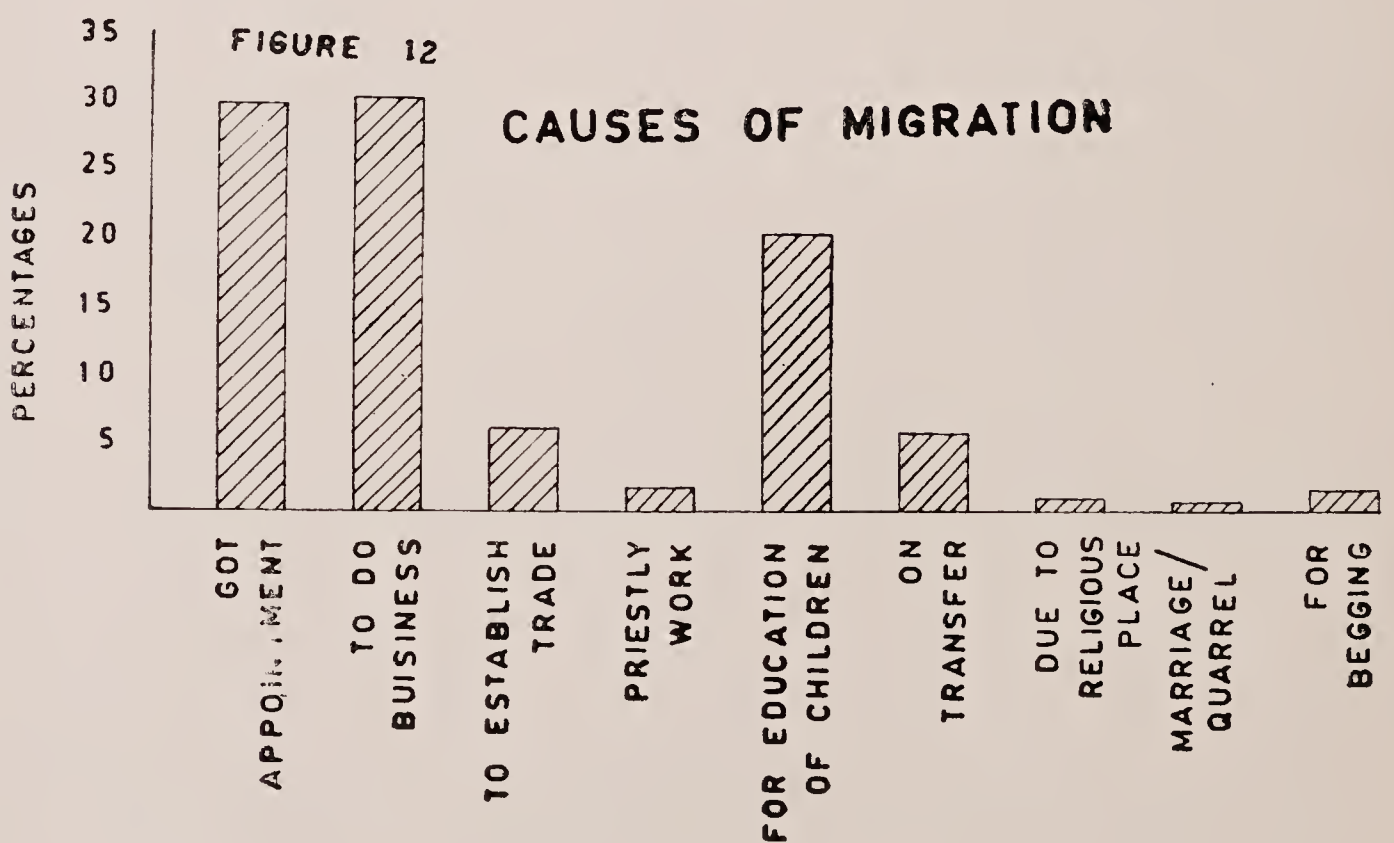
It is evident from the Table 17 that Telugu speaking migrants constitute the majority language group forming 53.95% of the total number of migrants (Fig. 11). Migrants speaking Tamil, Kannada, Malayalam and Urdu form 21.06%, 6.68%, 3.08%, 8.22% respectively.



There are several reasons for this migration. The Table 18 shows the various reasons for migration to Tirumala-Tirupati. 71.4% of the families which have migrated to this city have done so mainly due to the economic reasons. 29.11% of the migrant families came because they got appointment in various Tirumala-Tirupati Devasthanam (its institutions public and private firms). 29.62% of the migrants came from different places of Andhra Pradesh, Tamilnadu and Karnataka to do different types of business in and around Tirumala-Tirupati sacred com

Table 16 : Migration according to their original district/State Total = 584

Sl. No.	Original place	Total	Percentage
1.	Chittoor district	247	42.29
2.	Other districts of Andhra Pradesh	132	22.60
3.	Tamilnadu	137	23.46
4.	Karnataka	39	6.68
5.	Kerala	18	3.08
6.	Rajasthan	7	1.20
7.	Uttar Pradesh	4	0.68



plex. Only 6.51% of the migrants are industrialists who came from Hyderabad, Vijayawada, Madras, Coimbatore and Bangalore to establish big and small scale industries. 3.08% of them belongs to the priestly caste of Sri Vaishnava who came here and settled to serve in the temples of Tirumala-Tirupati Devasthanams as priests. 2.74% of the migrants were beggars from Andhra Pradesh and Tamilnadu. They had settled on the foot-way from Tirupati to Tirumala.

Table 17 : Migration according to their mother tongue. Total = 584.

Sl. No.	Mother tongue	Total	Percentage
1.	Telugu	315	53.95
2.	Tamil	123	21.06
3.	Kannada	39	6.68
4.	Urdu	48	8.22
5.	Malayalam	18	3.08
6.	Punjabi	4	0.68
7.	Rajasthani	7	1.20
8.	Lambadi	8	1.36
9.	Nakkala	22	3.76

Table 18 : Causes of migration Total = 584.

Sl. No.	Causes of migration	Total	Percentage
1.	Got appointment	170	29.11
2.	To do business	173	29.62
3.	To establish trade	38	6.51
4.	To do work of priest	18	3.08
5.	For education of children	118	20.21
6.	On transfer	36	6.16
7.	To visit a religious place	9	1.54
8.	Due to marriage and quarrels	6	1.03
9.	For begging	16	2.74

Apart from economic factors cultural factors also play significant role for migration. 20.21% of the families have migrated for the sake of the education of their children (Fig. 12). These families go back to their native place after the completion of their children's education, 6.16% families came here on transfer generally against their wishes, 1.54%

of the migrants are rich families who have settled down at this sacred town. 6 families of the migrant families finally settled down at this place because their sons got married, and four families migrated because they quarreled with their parents at their native place. From the above analysis we can say that 92.81% of the migrants voluntarily opted for their move to Tirumala-Tirupati and the rest 7.19% could not exercise such a voluntary option and they are forced by circumstances to move to the town.

SPREAD OF LIBERAL EDUCATION

The temples of South India from time immemorial, have functioned not merely as places of workshop and spiritual solace, but also as great local centres of art and culture as well as forums of scholarly discussion and literary activity. There is plenty of evidence in our ancient literature to prove that temples have been great centres of social welfare too. During times of war, the temples were used as fort but during times of flood, epidemic and famine they provided shelter to needy. They have also been centres of social, administrative and judicial activities. They are known to have housed within their walls schools and centres of higher learning and they have promoted all the great arts such as sculpture, painting, music and dancing.

The very layout and construction of all the big temples seem to have been designed to meet all these social needs. Unfortunately, there was a long break in these tradition and temples came to stay merely as places of worship. But there has been a kind of revival of these traditions in the recent years through efforts of rich Devasthanams like Tirumala-Tirupati Devasthanams, with the support and co-operation of the Hindu Religious and Charitable Endowments Department. Education has been one of the biggest achievements of the Tirumala-Tirupati Devasthanams. Tirupati town is an important educational centre in Andhra Pradesh. The establishment of Sri Venkateswara University and other educational institutions of higher learning and the Tirumala-Tirupati Devasthanams educational institutions of different kind, colleges, *patasalas* for religious training, orphanage, beggar homes, libraries, reading rooms, college of Nadaswaram and dolu, music and dance, and the school of sculpture—the opening of these institutions have marked a turning point in the history of the temple administration by giving new scope to the utilization of temple funds.

Sri Venkateswara Higher Secondary School was started in the year 1886 by the Mahant Bhagwadossjee, in 1887 Sri Venkateswara High School was started with the financial assistance of the Devasthanam. Sanskrit College, Veda and Agama Patasala were started from the year 1933. In 1943 Gurappa Naidu, the then Municipal Chairman, Chittoor a member of Devasthanam Committee moved a resolution for the establishment of a residential first grade college at Tirupati out of the funds of the temples. It was established in 1945 by amending Tirumala-Tirupati Devasthanams Act of 1933. The college was for both boys and girls. In the beginning the college was housed in the old Goshala building. A new college building was constructed along with two hostels at a cost of Rs. 18 lakhs. The college then in 1951 was shifted from the old building and it was called Sri Venkateswara Arts and Science College. Later Sri Padmavathi Women's College was started in the year 1952 in the same old Goshala building and later shifted to new premises where hostels were built at a cost of about Rs. 25 lakhs opposite to the Sri Venkateswara University. This is a large women's college, perhaps the biggest in South India. It is affiliated to Sri Venkateswara University and is run by the Tirumala-Tirupati Devasthanams. It extends an area of 47 acres. It has good hostels, library and laboratory facilities. Proposal has been already made to upgrade the college into Sri Padmavathi Women's University.

Sri Venkateswara University was established with the advice and guidance of Sri Govindarayulu Naidu who became its first Vice-Chancellor. Sri Anna Rao the then Executive Officer of Tirumala-Tirupati Devasthanams agreed to contribute initially a sum of rupees two and half lakhs a year along with properties worth about 30 lakhs of rupees and 600 acres of land from Devasthanam. The University was inaugurated on 2.9.1954 by Sri Tanguturi Prakasam, the then Chief Minister of Andhra Pradesh. The building of Arts College was handed over to the university and new building was constructed on the Kapilateertham road at a cost of rupees 12 lakhs. The arts college had to function once again in the old Goshala buildings. During this period it was decided that the university would run science course in degree classes and the Devasthanam college confined itself to intermediate courses in sciences and degree courses in arts subjects. When the new buildings for Sri Venkateswara Arts College was nearing completion, Sri D. S. Reddy, Director of

Public Instructions, Andhra Pradesh approached the Devasthanam through Sri Govindarajulu Naidu, Vice-Chancellor, that if the new building was given to the State Government they would establish a college of polytechnic with the aid of funds from Government of India. The offer was accepted by Sri Anna Rao, Executive Officer, T. T. D. Another college building was taken up for construction along with hostels at a cost of about rupees 25 lakhs in 1960 near the University Campus. After its completion Sri Venkateswara College was shifted to this building.

It was in the year 1959 the then Prime Minister of India, Pandit Jawaharlal Nehru visited Tirupati. Sri Venkateswara College for Music and Dance under the auspices of Tirumala-Tirupati Devasthanam was inaugurated by him along with the laying of the foundation stone for the University Engineering College, for which the Devasthanam contributed eight lakhs. The Devasthanam gave aid by granting a site of 250 acres for the establishment of Veterinary College, 4 lakhs of rupees and a site of 400 acres for Agricultural College, 200 acres of site and 20 lakhs rupees for Sri Venkateswara Raman Ruia Hospital and Medical College, and a site and 10 lakhs of rupees for the establishment of Kendriya Sanskrit Vidya Peeth in the year 1961.

The management of Sri Vedanta Varthini Sanskrit College at Hyderabad was taken over by the Tirumala-Tirupati Devasthanams on 17.4.1956. The Devasthanam established the schools for sculpture and Nagaswaram Music in 1958. This school imparts training to play *Nagaswaram* and *dolu* musical instruments. All musical religious performance require the playing of both of these instruments. Music, dance and sculpture have grown with the temples in the country and have become so much a part of the temple's history and tradition to preserve these traditions and to carry over to the succeeding generations through talented artists trained in the field, the Tirumala-Tirupati Devasthanam has taken challenge than any other agency.

In the year 1958, the High School at Tirupati was upgraded into a Higher Secondary School. The oriental courses with Sanskrit in the High School were run. Sri Venkateswara Sanskrit College was renamed as Sri Venkateswara Oriental College. The oriental research institute which was with the Devasthanams was handed over to Sri Venkateswara University along with a grant of 10 lakhs of rupees in 1959 for the purpose of establishing a Department of Indology.

The Tirumala-Tirupati Devasthanam established a first grade college at Delhi in 1961. Smt. Durgabai Deshmukh approached the Devasthanams for financial help for running the Andhra educational society at Delhi. Devasthanam, therefore, took over the Andhra Higher Secondary School on 26-8-1960 and established a college in Delhi with the help of 90% grant proposed by the Government of India. It is now serving the Devasthanams as a publicity centre in North India, while imparting education in all languages Sanskrit, Hindi, Telugu, Tamil, Malayalam and Kannada, this was welcomed by the South Indians settled at Delhi.

The Devasthanam did not spend money on education alone, it has started Sri Venkateswara Poor Home in Akkarampalli in the year 1939 for the benefit of disabled and destitute beggars and those suffering from leprosy. This home is under the charge of a medical officer with a strength of more than 200 men and women. An orphanage for the children was started in 1943 with 50 children, boys and girls upto the age of 15 years are maintained here. Besides boarding and lodging, the children are given free education in Devasthanam Schools. Technical training in handicrafts, in the printing and in driving transport are given to those who are interested in these and are given preference in employment in the temple service.

At present in Tirumala-Tirupati there are about 23 primary schools, four upper primary schools and four secondary schools and two high schools, are located in suburb (Tirupati—non-municipal area) of the town. They are Sri Venkateswara University campus Elementary school situated in the S. V. University campus. Panchayat Samithi Elementary School situated in Muthayalareddivanipalle. Out of the 23 primary school, 17 are run by the Municipality, thereby the Tirumala-Tirupati Devasthanams and the remaining three are under private management. Of the 18 schools run by public authorities, only 6 are having their own buildings and the remaining 12 are housed in rented buildings.

Apart from these primary and secondary schools there are about twenty two educational institutions, Table 19 shows all the institutions present in Tirumala-Tirupati.

All the above mentioned institutions are financed by the Tirumala-Tirupati Devasthanam, though there are some State and Central Government institutions they were financed by the Tirumala-Tirupati Devastha-

nams. These institutions serve not only the needs of the people living in Tirupati but also of the entire Andhra Pradesh, part of Tamilnadu and Karnataka. All over in Andhra Pradesh for the progress for education, credit goes to the Tirumala-Tirupati Devasthanams. It is the gift of Lord Venkateswara to the people of Andhra Pradesh.

Table 19 : Number of educational institutions present at Tirumala-Tirupati.

Sl. No.	Name of the institution	Fully owned by T.T.D.	Financed by T.T.D.	Owned by State/Central Govt.
1.	S. V. University	—	Yes	Yes
2.	S. V. University College	—	Yes	Yes
3.	S. V. Veterinary College	—	Yes	Yes
4.	S. V. Engineering College	—	Yes	Yes
5.	S. V. Medical College	—	Yes	Yes
6.	S. V. Agricultural College	—	Yes	Yes
7.	S. V. Arts College	Yes	—	—
8.	Sri Padmavathi Women's College	Yes	—	—
9.	S. V. Nurses Training School	Yes	—	—
10.	Sri Govindarajaswamy Arts College	Yes	—	—
11.	S. V. College of Music and Dance	Yes	—	—
12.	Thyagaraya Music College	Yes	—	—
13.	S. V. Sculpture Training School	Yes	—	—
14.	S. V. Junior College	Yes	—	—
15.	Sri Padmavathi Junior College	Yes	—	—
16.	S. V. Oriental School	Yes	—	—
17.	Kendriya Sanskrit Vidyapeeth	—	Yes	Yes
18.	S.V. Govt. Polytechnic College	—	Yes	Yes
19.	Institute for Yoga and Allied Sciences	Yes	—	—
20.	S.V. Poor Home	Yes	—	—
21.	S. V. Orphan School	Yes	—	—
22.	Sri Padmavathi Women University	—	Yes	—

CHAPTER VII

RELIGIOUS DEVELOPMENT

TIRUMALA-TIRUPATI AS A SACRED COMPLEX

Social Geography

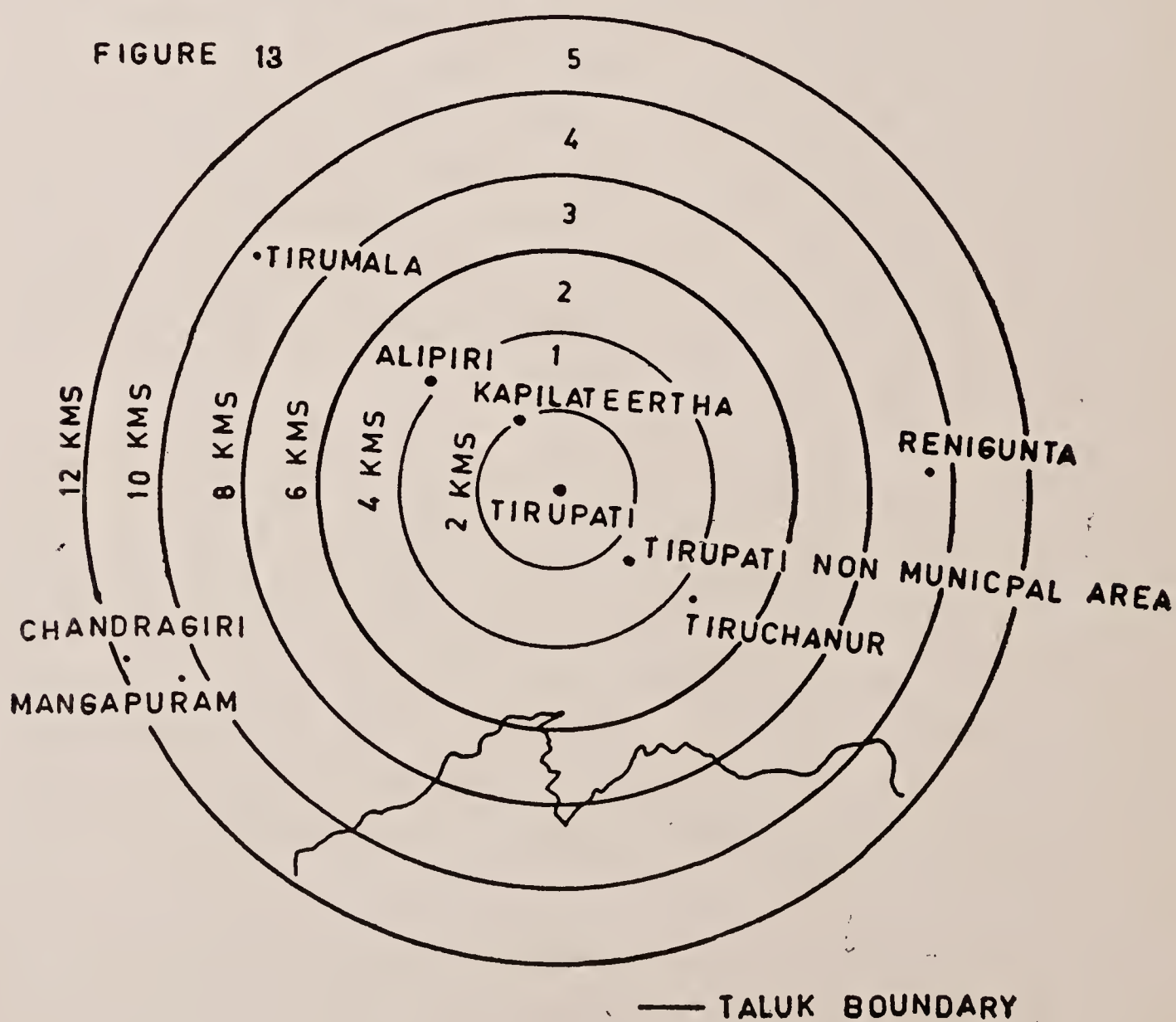
The sacred geography of Tirumala-Tirupati consists of seven hills, several tirthas and temples, the seven hills interspersed with thick vegetated ravines and gorges. The seven peaks, are named Seshachala, Vedachala, Garudachala, Anjanachala, Vrishbhachala, Narayanachala and Venkatachala, which are believed to represent the seven hoods of Adishesha. Each hill has its own puranic history, but among them Venkatachalam is the most sacred as it houses the divine abode of Sri Venkateswara, who is also known by other popular names Sri Srinivasa, Sri Balaji, Govinda and so on. His shrine called Anandanilaya has acquired a unique sanctity in Indian religious lore from immemorial antiquity such that it is looked upon as one of the very important sacred places of Hindu pilgrimage in India.

After close observation, we note thousands of Gods and Goddesses, deities and divinities that find symbolic expression through images, idoles, tirthas (river) and Pushkarinis (tanks). A large number of Vedic, Puranic and epic deities like Vishnu, Krishna, Rama, Garuda, Hanuma and Siva are symbolised in images indicating their mythological physiognomy and personal equipment. Such a representation of deities through images is a common character of the Hindu world and several collection of pictures and images of these Hindu deities have been published by missionary authors (Moor 1961).

In Tirumala-Tirupati sacred complex the hills and hillocks are also abodes of Gods and spirits all these hills that are in or around Tirumala-Tirupati are named after some deities. The Tirumala Hills was said (Brahmanda Purana) to have sixty three crores of tirthas of which one thousand and eight are significant. Of these the more important are two hundred and sixteen, one hundred and eight of them bestow all virtues, sixty eight give Bhakti and Vair agyam, six offer fame, while twenty six assure the person who baths salvation. Of twenty six there are

now remaining twenty four tirthas, among them only 10 Tirthas can be easily visited and they are : 1. Kumaradhara 2. Thumburukonda 3. Katha Tirtha 4. Akasaganga 5. Papavinashinam 6. Seshatirtha 7. Chakratirtha 8. Pandavatirtha 9. Swami Pushkarini 10. Gogarbha 11. Bharadwaja Tirtha 12. Vaikunta Tirtha 13. Asti Tirtha 14. Sanakhadi Tirtha 15. Yudduni Rastra Rasayana Tirtha 16. Brahmatirtha 17. Viswaksena Tirtha 18. Indra Tirtha 19. Kapiladhara 20. Vajna Tirtha 21. Shanka Chakradipancha Tirtha 22. Agneya Tirtha 23. Vamana Tirtha 24. Brahman Kshatriya-Vaisya-Sudra Tirtha. Among these the most important is Swami Pushkarini, which now exists as a big tank on the northern side of the temple at Tirumala.

TIRUMALA-TIRUPATI HINTERLAND SACRED ZONE PATTERN



The sacred complex of Tirumala-Tirupati can be described on the basis of various religious spots which vary from the smallest unit of worship to the largest one. Here for the purpose of clear understanding, I have made use of some of the terms coined by L. P. Vidyarthi (1961) in the following description. The smallest unit of worship has been

called as the 'sacred centre'. Accordingly, we find 82 sacred centres in the sacred complex of Tirumala-Tirupati excluding the local sacred centres. A sacred centre represents a single spot where a sacred performance taken place, when there are number of sacred centres in and around one place it has been termed as 'sacred cluster'. Accordingly we find at Tirumala-Tirupati that Shri Venkateswara temple, Sri Varadha temple, Govindarayaswamy temple, Modalianandalvar temple, Puruthalvar temple, Madhurakavialvar temple, Sri Padmavathi temple, Sri Kapilaswaraswamy temple, Sri Kodanda Rama temple, Sri Kalyana Venkateswara swamy temple are sacred clusters of its own sacred centres. When two or more clusters form a continuous segment it has been termed as 'sacred segment' (Fig 13 shows the details of the sacred segments and sacred centres). Accordingly in the present study we find two sacred segments, one Tirumala sacred segment and the other Tirupati sacred segment. The Tirumala sacred segment includes two clusters consisting all the seven temples and ten tirthas. The Tirupati sacred segment includes four sacred cluster namely Shri Govindarayaswamy temple, Sri Rama temple, Kapilathirtha, Alimelumangapuram and Srinivasa Mangapuram. By close observation on this segmental level we find that various types of sectarian gods and goddesses and several orders of priesthood are prevalent there. For example, when this sacred segment is considered according to the representation of the sectarian deities we find that the three principal sects of the Hindus, viz. Vaishnava, Shaiva, and Shakti are worshipped. In Kapilathirtha sacred cluster, there are sacred centres of Vishnu and Shiva. All these sacred centres devoted to different gods and goddesses are worshipped by the Hindu without any discrimination.

Today there are twenty (tirthas) and four 'pushkarinis' (sacred ponds) which are located in the Tirumala-Tirupati sacred Kshetra. Pilgrims take a holy dip in the sacred *tirthas* and *pushkarinis* which are located near the temples and whose mythological importance is well known. Among all these Sri Swami-Pushkarini is famous and all most all pilgrims who visit Tirumala-Tirupati take a holy bath because of its mythological importance.¹ Shri Swami-Pushkarini having been a pleasure-tank of God in Vaikunta, is beloved of Lakshmi and Bhudevi. Its water is holy, fragrant, agreeable and auspicious. It is the birth place of Ganga (Ganges) and other sacred rivers. This Pushkarini was brought and set

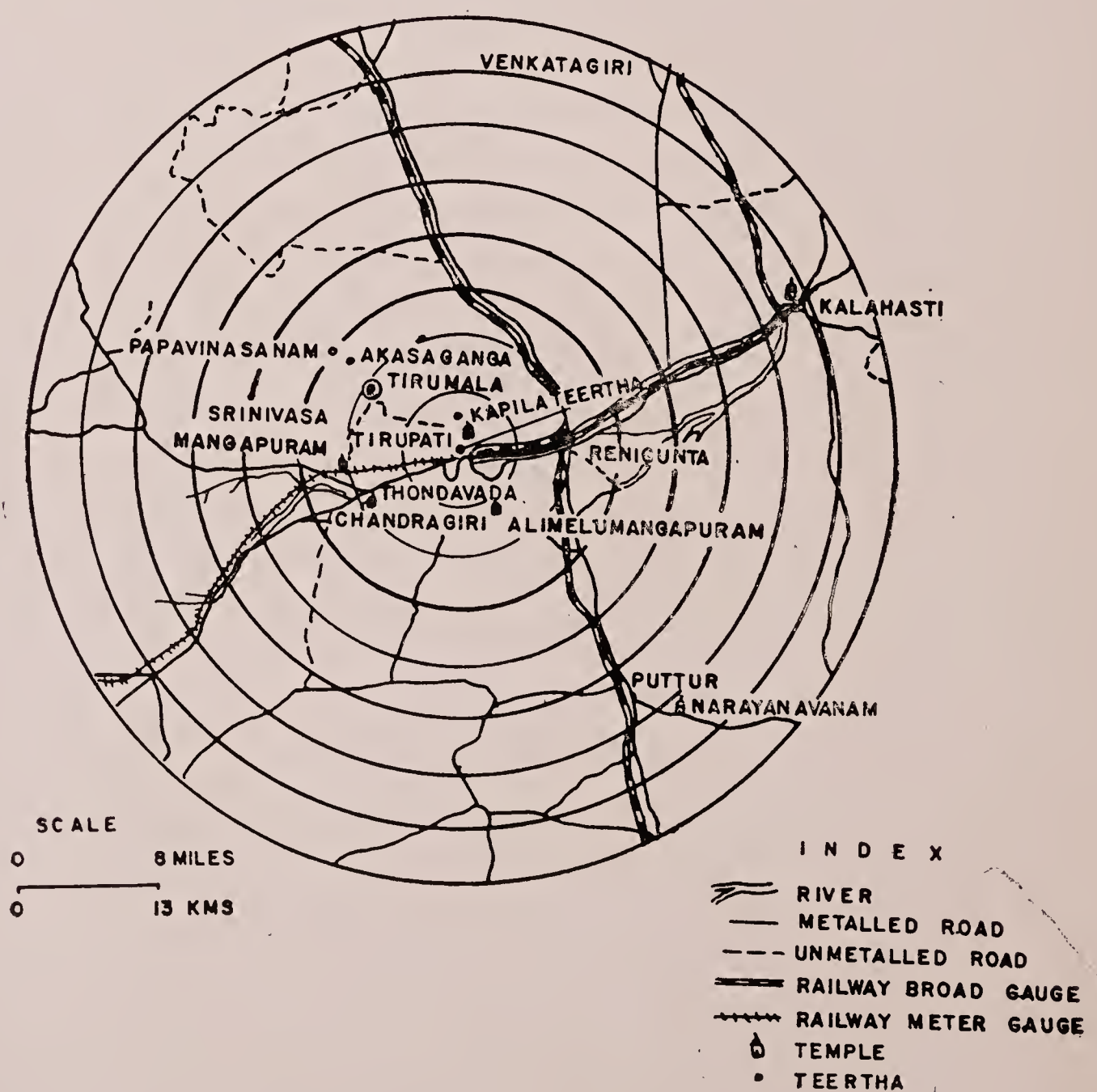
1. Varadha Purana, Pt. I, Ch. 3, pp. 17-21.

here by Garuda for the sport of Vishnu. It destroys all sins. Like the 'Virija' river in Heaven, it dispels sins, such as those emanating from the theft of silver and gold, from the drinking of intoxicating liquors, and other vices, and bestows temporal prosperity on those who take bathe on each day.

Among the Tirthas Kapilatirtha, Papavinasanam and Akasaganga are the most important tirthas where majority of the pilgrims takes holy bath.¹ Kapilatirtham has the merit of extinguishing all sins. Papavinasatirtha—its water is holy and he who take bath in it on the seventh day

FIGURE 14

TIRUMALA TIRUPATI SACRED COMPLEX



of the bright fortnight combined with the star 'Uttarashada' falling on Sunday will dispel all sins of the previous births.² Akasaganga—at this

1. Varadha Purana, Pt. 1, Ch. 8. pp. 4-8.

2. Brahma Purana,, Ch. 4, pp. 24-25

tirtha Anjanadevi performed severe penance for twelve years in 'Treta-yuga' and begot Anjaneya (Monkey god). Those who will bathe in this tirtha in the month of Mesha on the full-moon day combined with the star shall live happily.¹

In addition to these temples, tirthas, pushkarinis there are a few sacred institutions which may be mentioned here in order to have a broader view of the sacred geography of Tirumala-Tirupati. These sacred institutions are called as 'Matams'. In Tirumala at present only three matams are functioning, they are Pedda Jeeyangar mutt, Chinnajee yangar mutt and Hathiramji mutt. The Mathiramji mutt at Tirumala near to the temple attracts Banjara (Lambadi) pilgrims because of its mythological importance and also in which the beautiful images of Rama, Sita, Lakshmana Anjaneya. All these sacred centres, besides a sacred segment as described earlier go to constitute one sacred Kshetra of Tirumala-Tirupati.

Internal Linkage of the sacred complex

The sacred centres in this sacred complex are linked with each other. Tirupati town is closely linked with Tirumala by two excellent ghat roads. These two sacred places are functionally indivisible because they are symbiotic. A good number of buses are plying along these roads, besides a fleet of about 100 Andhra Pradesh State Road Transport buses. The devasthanam also runs some taxies for the convenience of the pilgrims and these vehicles keep plying throughout the day and late in the nights to cope with the rush of the pilgrims.

Tirumala-Tirupati is also linked with other sacred clusters of Alimelu Mangapuram, Srinivasa Mangapuram, Kapilatirtham, they are connected by means of excellent roads. A glance at the Fig. 15 shows the various sacred clusters of the sacred complex located at various place in the sacred Kshetra.

Most of the pilgrims who visit Tirumala in thousands every day also visits other sacred clusters mentioned earlier. These sacred centres (temples) which form a well-knit sacred complex forms the basis for the development of the Tirumala-Tirupati as a dimension of Indian civilization.

1. Skanda Purana, Pt. 1, Ch. 11, pp. 2-33.

FIGURE

Tirumala-Tirupati Sacred complex showing the number of Sacred centres, sacred cluster and sacred segments

Sl. No.	Tirupati	Name of sacred places			Srinivasa Mangapuram
		Tirumala	Alimelu Mangapuram	Kapila-tirtham	
1.	Sri Govindarayaswamy	1. Sri Venkateswara Swamy	1. Padmavathi	1. Kapilleswara-swamy	1. Kalyana Venkateswara
2.	Sri Parthasarathy	2. Yoga Narasimhaswamy temple	2. Krishnaswamy Temple	2. Vigneswara	2. Sri Rama
3.	Sri Andalamma	3. Varadarajaswamy	3. Sundararaya	3. Swamy	3. Garuda
4.	Lakshminarasinha	4. Bayaru Basi	4. Swamy temple	4. Subramanya	4. Swarna Mukh
5.	Vedantadesika	5. Potu Tayarlu	5. Surya temple	5. Swamy	5. River
6.	Modali Anandalvar	6. Pulabari	6. Pushkarini	6. Navagraha	6. Pushkarini
7.	(a) Pogaialvar	7. Bedi Hanumantharaya	7. Navagrahas	7. Agastheswara	7. Chettu
8.	(b) Budathalvar	8. Shetrapalakulu		8. Swamy	
9.	Kulasekara alvar	9. Dova Bhashyakarlu		9. Kotilingeswara-swamy	
10.	Chakratalvar	10. Varahaswamy temple		10. Anjaneya temple	
11.	Pundarikavardhini (Mahalakshmi)	11. Anjaneyaswamy temple		11. Alvar temple tank	
12.	Puruthalvar	12. Hathiramjimutt		12. Nammalvar temple	
13.	(a) Nammalvar	13. Ganapathi (on the way to Tirumala)		13. Navagraha Chettu	
14.	(b) Kuruthalvar	14. Ganapathi (on the way to Tirupati)			
15.	(c) Tirumangai	15. Padarakhalu (at Mokalmittu)			
16.	(d) Bhattar	16. Kalyankatta			
17.	Bhasyakarlu	17. Jiyangavmutt			
18.	Tirumala Nambi	18. Ahobilamutt			
19.	Kalyana Venkateswarlu	19. Sanku, Chakaru			
20.	Manavala Mahamuni	20. Sri Rama (Sanku mitta)			
21.	Tirumangai alvar	21. Hathirangi Samadhi			

22.	Varadharajaswamy	22.	Papavashina tirtham
23.	Garudalvar	23.	Kapilatirtha
24.	Perialvar	24.	Pandavatirtha
25.	Matam Anjaneya	25.	Akasanga tirtha
26.	Anjaneyaswamy	26.	Kumaradhara tirtha
	(Govindarajaswamy temple)	27.	Thumburukona
27.	Kacheri Namalvar	28.	Chakratirtha
28.	Sri Alavanadar	29.	Gogarbha tirtha
29.	Mathurakavi Alvar	30.	Swamy Pushkarini
30.	Ananthavar	31.	Jabali tirtha
31.	Pushkarini	32.	Katha tirtha
32.	Viranarasinga	33.	Seshatirtha
	perumal temple	34.	Bharadwaja tirtha
33.	Sri Ramanuja shrine	35.	Vaikunta tirtha
34.	Salananchiar temple	36.	Asti tirtha
35.	Narasimhaswamy temple	37.	Sanakadi tirtha
36.	Ragunatha temple	38.	Yuddunirasta Rasayana tirtha
	(alipiri)	39.	Brahma tirtha
37.	Govinda Krishna shrine	40.	Viswaksena tirtha
38.	Tiruvetaka Gopala	41.	Indra tirtha
	Krishna shrine	42.	Vajna tirtha
39.	Gopala Krishna Temple	43.	Shanka Chakra
40.	Achuta perumal temple		Dipandhatirtha
41.	Nattram muni temple	44.	Brahmana-Kshatriya
42.	Tirukkach chinamli		Vaisya-Sudra tirtha
	shrine	45.	Pushkarini Chettu
		46.	Varahaswami Chettu

* The Tirtha Nos. 32 to 44 is difficult to visit.

HOW THE TEMPLE BECAME POPULAR AND FAMOUS

The history of this temple popularity can be divided into three broad categories. 1. The new faith preached by all the Alvars' 2. Religious propagation of Ramanuja and dedications and eulogies of authors, poets and musicians. 3. The sacred and secular extension activities undertaken by the Devasthanam authorities.

The new faith preached by Alvars : Temple worship which has been enjoined for the Kaliyuga is inextricably mixed up with the Tantrik rituals, whether the temple is of *Vishnu* or *Siva* denomination. In the latter, *Siva* worshipped along with *Devi* or *Sakthi* worship.

The Vaishnavas formed another class by copying the Buddhist principles by prohibiting animal sacrifice. Even in *yagas* and *yagnas* it is only a *pasu* (cow) made of rice or other grain flour is used for sacrifice. The preaching and practise of Alvars brought about profound changes in the rituals but at the same time maintained the *Varnasrama Dharma* prevalent in those days. So far as spirituality was concerned, there was no distinction based on caste, nor caste or sex. They copied Buddhism and allowed women to become *Acharyas*.

From the seventh to the tenth century there seems to have been a succession of poet. Singers in Tamil land who wandered about from shrine to shrine, composed hymns and sang songs in ecstasy before the images of their loved divinity. Many were Saivas and Vaishnavas. Of the latter, twelve are specially remembered, and honoured under the title of Alvars. Their religion was above all a passionate emotion. Their chief joy was to gaze into the divine eyes of a favourite image, and to pour out their praises in music and song. Often, after a long absence, the poet's feeling was too much for him, and he fell unconscious on the temple floor before the image. Apart from local legends and epithets suggested by the temples or the forms of the images, their poems show only the influence of the Epic and early *Puranas*. These men were regarded as the teachers of the Sri Vaishnava sect. Their hymns have a great and honoured place in training scholars and in public worship, and their images are worshipped in the temples.

The Alvars who are recognised and whose writings have been codified into what is now called "The *Nalayira Prabandham*" are twelve in

number, they are born before Christ.

1. Pogai alvar—born 500 or 550 A.D. *
2. Bhutralvar—born 600-650 A.D.
3. Peyalvar—born 719 A.D.
4. Tirumalasa alvar—born 720 A.D.
5. Nammalvar—born 789 A.D.
6. Madurakavi alvar—born 797 A.D.
7. Kulasekara alvar—born 767 A.D.
8. Periya alvar—born 725 A.D.
9. Ardal—born 776 A.D.
10. Tondaradippodi alvar—born 787 A.D.
11. Tiruppan alvar—born 756 A.D.
12. Tirumangai alvar—born 775 A.D.

There are two Upanishads which probably belong to this period, and which are both devoted to the Narayana—mantra. “*Om Namō Narayana*” namely the ‘*Narayana*’ and ‘*Atmabodha*’ Upanishads. The Sri Vaishnava sect, which took definite shape among the Vaishnavas during the next period, used this formula as their sectmantra. Thus the Upanishads are probably connected with the sect.

Pogai, Bhuttan, Periyalvar and Tirumalisai Alvar represents the Kanchi or Tandaimandalam. All these Alvars are contemporaries, the concentration of the largest numbers being in the tracts where the heretic religious had to be connected with, the new faith preached by all these Alvars was in essence the same, based on *bhakti* and *love*. They represent almost all castes of society and both the sexes. The leader of this pantheon has been universally recognised by all Srivaishnavas to be Nammalvar, a *Sat Sudhra* by birth. Temples which were in existence from or before the days of Nammalvar may not have been modelled on the theological concepts of Nammalvar at the time of their consecration.

* According to Dr. Swami Kannus

Early at the commencement of the ninth century the Vaishnavas consecrated a small temple called *Tiruvilankoil* or *Tiruvengadamudaiyan* in Tiruchukanur. With the advent of the Cholas as rulers of the land, a Siva temple of Parasarisavara began to find favour there. The consecration of the Manavalaperumal (Siva temple) in Tirumala itself about the year 966. A. D. became a necessity. The popularity which the temple gained in later years was entirely due to putting into practice the high ideals of Sri Nammalvar.

In the daily routine of Vaishnavite temple, it is to be clearly seen, there are no separate compartments for different castes for worship in the sanctum as is the case in many Saivite temples. All mix freely and even indiscriminately. The tirtham (consecrated water) vessel does not get polluted after giving the tirtham to a Harijan nor is the Sathari (feet of lord made of silver) considered polluted by being placed on the head of a Harijan. There is one more proof in Tirumala, a portion of the cooked food, which is the first food offering after *Tirumanjanam* and the only one that is allowed inside the Kulasekarapadi, is kept in the sanctum. A little of it is given to the worshipper after *Tirtham* and *Sathari*. In ordinary Brahmin houses, if a portion of the food is given to a Sudhra, the remaining portion is considered polluted and unfit to be eaten by a Brahmin. In the Tirumala temple, a small lump of prasadam will be accepted with veneration by a Brahmin whose turn come next to that of a Harijan. There is no touch-pollution inside a temple, or even in Gods procession in the streets. This rather long exposition is given to show why and how the temple of *Tiruvengadamudaiyan* became popular with all the sects of Hindus. The history of this temple in its earlier days was shaped by great men who were imbued with the Alvars high and practical philosophy. Its fame rose by leaps and bounds. To-day this temple stands pre-eminently the greatest in the land.

Ramanuja's Propagation : The great reformer who succeeded Alvandar was born at Srivalliputtur on (1017 A.D.) near Kanjeevaram, Tamilnadu.

Sri Ramanuja codified, consolidated and integrated the sanskrit Vedas and the Tamil Vedas. The roots of it lay in the Vedas and the teachings of the Alvars. He had four important and devoted disciples to help him. In addition he had 74 well trained disciples to spread the

teachings in various parts of the country. One of the important things he did that was to reform temple and house worships. The masses love to see a personal God worshipped in a methodical way. Pancharatragam is an eye-catching ceremony. He explained the esoteric significance of the several rituals to the disciples.

Sri Vaishnavism is connected with Ramanuja. The visistadvaita views constitute the central ideas of the Vaishnavite. It is only after the writings of Sri *Bhashya* of Ramanuja that people had definite and clear views about God, *Soul*, and *Matter*. Today, every Sri Vaishnava in South India who claims to know some thing of his religion believes God to be immanent both in this material world and in the spiritual universe. God is to them not merely a mental abstraction remaining aloof from the world looking down upon men as an autocrat. God is conceived by them as existing in soul and matter, and in fact everything is dependent on him. In other words, Sri Vaishnavas think that God joins them in their experiences of life, shares in their views and works for the upbuilding of the world. He founded several *mutts* or monasteries which grew up and blossomed out into dynamic centres. With the help of native kings, he renovated temples that had fallen into ruins, and also constructed new temples. Bitti-Deva the king of Dwara-samudram had been won over by Sri Ramanuja. The king embraced Vaishnavism and took on the name of Vishnu-Vardhana. At the instance of Sri Ramanuja, king Vishnu-Vardhana constructed the famous Chenna-Kesava temple at Belur. In Talakadu, he built the Keerthi-Narayana temple. In Gadag the well known temple of Veera-Narayana was built. In Haradanahalli, the temple of Lakshmi-Narayana was built. And in Melkote the sacred temple of Cheluva Narayana was constructed.

Sri Ramanuja undertook tours all over India with his disciples. He visited holy places of pilgrimage from the Himalayas to Kanyakumari. Wherever he went he held discussions and discoursed and spread his gospel. He visited Tirupati 1017-1137 A.D. at that time, a quarrel was going on between the Saiva and Vaishnava communities concerning the deity Lord Venkateswara. Ramanuja by dint of his superhuman powers established that the image could be none other than that of Vishnu and both the Vaishnava and the Saiva community were satisfied. He stayed there for some time. Before Ramanuja left Tirumalai Hills, efforts were made by him to finalise *Brahmotsava* on the Hills. This festival was

originated by 'Brahma', and the Lord agreed to the request of Brahma for the conduct of the festival for ten days, the last day being the *Sravanam* the day of the birth star of Lord Venkateswara. This festival was thus perfected by Ramanuja and his immediate assistance continued the festival successfully. Now the Brahmotsavam on the hills is a festival of importance of an ecstatic and devotional kind. Along with his disciples, he visited Kanchipura, Madurantaka (birth place of Nathamuni) and Srirangam. Sri Ramanujacharya lived for the rest of his life in Srirangam. He consolidated several works he had begun. He trained a group of 74 disciples to lead various mutts and propagate the visistadvaita school of thought. He formulated the *Pancha-ratra* type of worship. The brotherhood of Sri Vaishnavism includes people of all castes and creeds. His mission on earth was completed, when he was 120 years old, he died in 1137 A. D. at Srirangam. After his death his 74 disciples very effectively continued the propagation of the tenets. Sri Vaishnavism became a heaven for millions of people for centuries. In several mutts, the precept and practice of Sri Vaishnavism is being carried on with devotion to this day.

Ramanujas greatness consists in his establishing firmly the Visistadvaita philosophy so well developed in his *Sri Bhashya*. It should not, however, be thought that he was the originator of this system of philosophy. It was in vogue even before his time. It was taught before Ramanujas time by Bodhayana, Tanka, Bhagavat Sri Vatsanka Misra, Nathamuni and Alavandar, but were not able to stem the theory of Advaitism so ably advocated by Sankara Acharya. Sankara Acharya based his *Bhashya* on Vedas and Upanishads.

In the face of the doctrine of Sankara Acharya the theory of love and *bhakti* could not be easily established. The one great attempt of Alvars and Acharyas that preceded Ramanuja was to preach the doctrine of *bhakti* or *prapatti* to disprove the theory of *Maya* or illusion. It was Ramanuja who laid the foundation of Visistadvaita on a very firm basis by means of his writings *Sri Bhashya*. He established the monotheistic principles on the basis of Brahma Sutras and Upanishads and thus succeeded in opposing successfully the Advaitic philosophy.

DEDICATIONS AND EULOGIES OF AUTHORS

Poets and Musicians are also equally responsible to spread the sacredness and popularity of the Tirumala temple.

Dedications

The greatest Vijayanagara emperor, Krishnadevaraya Maharaja is the earliest known author who dedicated his 'Kavya' to Venkateswara. From his poetic work '*Amuktamalyoda*', it can be known that he was a deep scholar of Sanskrit and Telugu and was well-versed in Visistadvaita philosophy. He was an ardent devotee of God Venkateswara and he visited Tirumala temple seven times, the earlier ones even in the course of his military campaigns pursuing the enemy along with his two queens and presented valuable articles, jewels and ornaments and granted 30,000 varahas (coins) for gold gilding the '*Ananda Nilayam*'.

The next author who dedicated his work to Venkateswara was the Telugu poet Cintalapalli Cayapti, who composed his Telugu "*Raghava-bhudayamu* and dedicated it to Sri Venkateswara.

Eulogies of authors

Sri Venkateswara Kalyanam relates the puranic story in simple language of Bhrigu Maharshi striking the right chest of Vishnu where Sri Lakshmi abides. With his feet, to test and find out among the triad is the supreme God, and how Sri Lakshmi married Sri Venkateswara are discussed in this book *Sri Venkateswara Kalyanam*.

Sri Rama-parinayam (Sri Lakshmi marriage) was composed by Tarigonda Vengamanba (1750-1840 A. D.) describing the marriage of Venkateswara with Lakshmidēvi interspersed with jocose episodes. Her works were *Venkatachala-Mahattayamu*, *Dvipada-Bharatamu Cencunate-kamu*, *Yogavaisistamu*, *Siva Natakamu Muktikanta Vilasamu* and others. She dedicated her works to Sri Narasimhaswami of Tarigonda and Sri Venkateswara as one and the same deity and in *Vishnu-Parijatham*, she identified both of them with Sri Krishna.

The late Sri Veturi Prabhakara Sastrulu also compiled a small volume of sixteen extracts, mostly from manuscripts of ancient Telugu poets. A few of them were dedicated to Sri Venkateswara, but all of them embody entertaining and enlightening descriptions of Sri Venkateswara's features, limbs, organs, jewellery, and decoration with some taunts by two or three authors.

Poets

The earliest poet among them is Erra-Preggada who lived in the 14th Century and was entitled "*Sambhudasa*" (servant of Siva). He completed the unfinished portion of the *Aranya-Parva* of the Telugu *Mahabharata*. He composed the *Narasimha-Puranamu* and dedicated to Sri Narasimha (Vishnu).

Tallapaka Annamacharya : The next author is Tallapaka Annamacharya who wrote the '*Venkateswara Satakamula*'. He lived in the 15th Century. He was *Sankiratna Acharya* of Sri Venkateswara temple and composed 32,000 Sankirtanams (Adulatory songs) on Venkateswara. He was highly honoured and rewarded by Saluva Narasimha of the second dynasty of rules of the Vijayanagara Kingdom.

Tallapaka Annamacharya was the earliest musician to compose songs (Sankirtanas) in praise of Sri Venkateswara. His grandson Chinna Tirumalaraya in his poetical work *Annamacharya Charitam* has mentioned that his grand father Annamacharya composed 32,000 Sankirtanams on Venkateswara. He was born on 9th May 1408 A. D. and lived for 96 years, till 23rd February, 1503 A. D. He made Tirumala his residence in his 16th year, he went on composing *Sankirtanas* from day to day and singing them before Venkateswara forming 400 on an average per year and totalling 32,000 for the 80 years of his devoted service to Venkateswara of singing in his presence. On the last day of his life he directed his son Pedda-Tirumalayanagar to compose at least one Sankirtana each day and sing it to him.

Tallapaka Pedda Tirumalacharya : Annamacharya's son Pedda-Tirumalacharya translated into essay Telugu verse of the Sanskrita slokas (stanzas) of *Sri Venkateswara Suprabhatam* designated *Sri Venkateswara-Prabhata-stavamu* (Morning prayer). This is to awaken Lord in the morning by reciting the words composed by the saints.

SACRED AND SECULAR EXTENSION ACTIVITIES

The terms sacred and secular extension activities may be defined as the religious and non-religious activities which are extended by the

temple. Organising different types of religious activities, festivals and construction of temples under sacred extension activities. The secular extension activities are the construction of new choultries, offices, educational institutions, and contribution of temple funds for the cyclone victims, ashrama, etc. and contribution to the institution not administered by T. T. D.

SACRED ACTIVITIES

The sacred activities extended by the T. T. D. played a significant role in getting popularity through out the world. The sacred activities which are extended by the T. T. D.

A. *Hindu Temple Society*

The Tirumala-Tirupati Devasthanam have advanced huge amounts from time to time for the construction of temples all over India and also in foreign countries. The Devasthanam supplying idols, temple parts to the needy temples all over the world and also it bears the renovation expenditure for the temples which cannot be done by the local people.

B. *Srinivasa Mission*

The main object of Srinivasa Mission is to propagate Hindu religion and enlighten the public about the Hindu temples, etc., maintained by the Tirumala-Tirupati Devasthanams and in particular that of Lord Srinivasa at Tirumala. The various activities of this mission are :-

- I. Conducting summer schools on Hindu religion.
- II. Publication of hand book on Hindu religion.
- III. Fortnightly religious discourses at Tirupati, weekly discourses at important information centres like Madras, Hyderabad, Bangalore, Delhi, etc.
- IV. Conduct Annamacharya festivals to popularise the songs in praise of Lord Srinivasa.
- V. Recording and broadcasting of devotional songs.
- VI. Printing and sale of proper portraits of Lord Srinivasa and Padmavathi Ammavaru.
- VII. Running of information centres at all major cities in India for guiding the public.

The Tirumala-Tirupati Devasthanam have also constructed Dharma-salas (Choultries), Kalyanamantapas (Marriage halls) and information centres at different places within the Andhra Pradesh State and also outside the Andhra Pradesh State with a view to publicise the activities of the Tirumala-Tirupati Devasthanams, and to inculcate religious faith.

C. *Hindu Dharma Prathisthanam*

The Hindu Dharma Prathisthanam is a semi-autonomous organisation and it was established with a view to promote and propagate the Hindu Dharma with a foundation grant of Rs. 1 lakh in 1969. Its other objects are to publish and disseminate literature relating to the Hindu theology and to establish and maintain institutions for imparting instructions in the Hindu code of life. The Tirumala-Tirupati Devasthanams is giving every year a recurring grant of Rs. 1 lakh per year, and it is subsequently decided to spend not less than Rs. 10 lakhs per year from 1979-80 onwards. Under the auspices of the Hindu Dharma Prathisthan Sri Venkateswara *Arsha Sadas* has been conducting regular programmes, namely religious discourses, music concerts, *harikathas*, *bhajans*, etc., both in the Annamacharya Kala Mandir at Tirupati and in the Sadas hall at Tirumala. Further for this purpose the Tirumala-Tirupati Devasthanams has separately provided an amount of Rs. 3 lakhs per year from 1979-80 onwards.

D. *Hindu Dharma Rakshana Samstha*

Hindu Dharma Rakshana Samstha established under section 24 of the Act consisting of six members nominated by the committee including the Chairman of the committee, the Commissioner, Endowments and Executive Officer, Tirumala-Tirupati Devasthanams.

I. The main aims of the Hindu Dharma Rakshana Samstha is to utilise its funds on different religious schemes particularly those designated are :

- i to inculcate religious discipline and moral values among the people and younger generation,
- ii to instil faith in the fundamentals of the Hindu Dharma and its tenets,
- iii to arrest decay in the daily discipline of the individual.

- iv to provide for moral and religious instruction classes in the schools, and
- v to encourage by suitable grants or otherwise the performance of *Yagnas*, etc., for common good and holding *Sadas*, etc., for elucidation of *Vedas*, *Sastras*, etc.

II. to propagate the tenets of Hindu Dharma through persons well versed in the Hindu Dharma Sastras and their expositions to the people by arranging for either individual or special lectures or series of lectures and to make suitable sambhavanas in each case.

III. to undertake the compilation, printing and publication of :

- i simple prayers suitable for daily parayana.
- ii simple booklets explaining the basic tenets of Hindu Dharma,
- iii books suitable for moral, religious and spiritual instructions for school going children containing simple select stories from epics, such as the Ramayana, the Bhagvatham and the Mahabharatham depicting the lines of ideal personages.
- iv to compile suitable books designated to enable the common man to adopt the Hindu way of life in his day-to-day life.
- v to take steps for imparting religious instruction in schools to Hindu students wherever permissible.
- vi to undertake the promotion and learning of Sanskrit language and literature.
- vii to arrange for periodical congregational prayers.
- viii to undertake the printing in English, Sanskrit, Telugu and all other languages of India, and to arrange for free or subsidised distribution of the whole or parts of the Bhagvat Gita or other books on Hindu Religion to all students to inculcate moral, ethical and spiritual values in them.
- ix to award prizes in competitions of recitals of Sastras, etc., in praise of Hindu Gods and Goddesses.

- x. to arrange for the Paricharikas serving in the area and other suitable persons to visit prisoners in the jails, schools professing Hindu Religion and give holy prasadam and advise prisoners to lead a good life in future and the patients in hospitals to do everything for their comfort.

The Hindu Rakshana Samstha may give grants in aid of appropriate amounts to other institutions or organisations a hereditary Acharya Peethama engaged in all or any of the activities connected with the aforesaid purposes of the Hindu Dharma Rakshana Samstha.

E. *Propagation of Annamacharya Kirthanams*

A few decades back, the copper plates containing Kirthanas (songs) of Sri Annamacharya were found in the chamber later came to know as Annamacharya Sankirthanas Bhandagon near Bhashyakarla sannodhi in the Vimana Pradakshina over in Sri Venkateswara temple at Tirumala. The most notable feature of Sri Annamacharya's work is devotion to Lord Venkateswara to honour the memory of Sri Annamacharya, the Tirumala-Tirupati Devasthanams constructed a *Kalamandiram* (cultural hall) and named it after him in 1974. The primary object of this *Kalamandir* is to have a suitable place for conducting religious discourses, music consorts, etc., for which an amount of Rs. 2 lakhs has been provided every year.

F. *Ramamandirams in Harijanawards*

It is proposed to construct Ramamandirams in every Harijan village throughout Andhra Pradesh. The expenditure was allotted Rs. 5 lakhs every year, in recent years it was extended more than Rs. 7 lakhs also.

G. *Veda Rakshana Scheme*

This is the new scheme under taken by Tirumala-Tirupati Devasthanam on Veda Rakshana an amount of Rs. 5 lakhs has been provided in the year 1978-79 and also Rs. 5 lakhs in the year 1979-80.

H. *Kumara Adhyopaka Scheme*

The scheme of Kumar Adhyopaka Scheme is undertaken by Tirumala-Tirupati Devasthanams to teach Sanskrit to Brahmacharies (Bachelors).

I. *Publication of Religious Books*

Rs. 5 lakhs were spent on every year for the publication of religious books to be sold at subsidised rates or for free distribution. Under this scheme, books on Hindu Dharma *Pujavidhana*, small *Bhajana kirtana* books and small pictorial booklets on Hindu mythological stories will be printed in Telugu, Tamil, Kannada and Hindi languages and also the major publications like Bhagvat Gita, Ramayana, Mahabharata, etc., were also taken up in the recent years.

Recently Government of Andhra Pradesh accepted the Tirumala-Tirupati Devasthanams plan to spend about Rs. 1 crore annually for this purpose.

J. *Free Distribution of Prasadam*

Tirumala-Tirupati Devasthanam is spending crores of rupees every year to distribute prasadam to pilgrims, previously only 'Anna prasadam' (cooked rice) was given as prasadam, now under the new scheme Devasthanam is giving *laddu* free to pilgrims.

SECULAR EXTENSION ACTIVITIES

The Tirumala-Tirupati Devasthanam has been striving to follow its example as it witnessed to the variety and extend of its works of charity. Orphanages, hospitals, lepers asylums, schools for the blind and deaf, technical schools and colleges and many social projects for the development of people. This aspect of Tirumala-Tirupati Devasthanams contributions towards a wholeness of life for man and society is to be discussed in this section.

A. *Contribution to Tirupati Municipality*

The contribution of Rs. 1.75 lakhs every year to Tirupati Municipality by Tirumala-Tirupati Devasthanam is to maintain sacred town clean. Since from the year 1970-71 onwards T.T.D, is contributing the fund to municipality.

B. *Contribution to Tiruchanoor Gram Panchayat*

A sum of Rs. 25,000 is contributing every year to Tiruchanoor Gram Panchayat to maintain the sacred place clean.

C. *Yoga Centre*

The Tirumala-Tirupati Devasthanam have committed to advance as a financial grant of Rs. 5 lakhs per year for a period of 5 years (total 25 lakhs) for the establishment of Yoga centre at Tirupati.

D. *Community Marriages*

The new scheme for celebrating force community marriages is also arranged at Tirumala-Tirupati Devasthanams every year from 1979. A sum of Rs. 5 lakhs has been provided under this scheme.

E. *Home for Aged*

The scheme under taken by Tirumala-Tirupati Devasthanam for providing 'home for aged' is laudable one to Tirumala-Tirupati Devasthanams. The provision made under this scheme is Rs. 1 lakh per year.

F. *Enforcement of Beggars Act*

The Tirumala-Tirupati Devasthanam is making correspondence with the Government for enforcing the provision of Beggars Act under ordinance issued 1976. The T.T.D, is to construct some sheds as shelter for the beggars round off till they are separated and want to the concerned homes by the appropriate authority. A sum of Rs. 1 lakh was already spent in constructing the sheds.

G. *Cyclone Shelters*

The board of Trustees, Tirumala-Tirupati Devasthanam in their resolution No. 4167 dated 18th December, 1977 resolved and sanctioned for taking up the work of construction of cyclone shelters in the cyclone affected areas. So far Rs. 30 lakhs have been spent to construct the shelters in Krishan and Guntur districts of Andhra Pradesh.

H. *Charitable Institutions*

Charity is an essential feature of Hindu Dharma. In pursuance there of the Tirumala-Tirupati Devasthanam has been doing its best to rehabilitate the infirm, disabled and also destitutes. It has been spending considerable amounts on the maintenance of several charitable organisation.

1. Sri Venkateswara Balamandira :

The Balamandira was started in the year 1943. The object of this institution is to feed, cloths and educate the destitute children and settle them in life. Besides feeding of the inmates, four sets of neat dresses and two sets of home wear are supplied to each student every year and also a blanket, one towel, one bed sheet and one pillo. Books are supplied at free of cost every year. In addition to the free meals two times and tiffin is also given in the morning. The sanctioned strength of this Balamandira at present is 200 students.

2. Sri Venkateswara poor home :

Sri Venkateswara poor home is maintained by Tirumala-Tirupati Devasthanams from the year 1958. It provides free medical aid, food, clothing and shelter to those who are suffering with leprosy. The patients are given as usual two meals purely vegetarian consisting of rice, dal, vegetables and break-fast with ganji. During the important festivals special feeding with vada and payasam is given to the inmates. Two sets of dresses to each inmate is given twice a year in addition to one towel, one white bed sheet, one blanket and one mat. Newly Sri Venkateswara poor home started occupational therapy, *i.e.*, to give training in carpentry, weaving, shoe making, tailoring, etc., has been taken up for implementation and an amount of Rs. 600000 was spent in the year 1979-80 for this purpose.

I. *The educational institutions*

The details of the educational institutions was discussed in the VI Chapter, at present the names of the educational institutions maintained and buildings donated by the Tirumala-Tirupati Devasthanams are discussed here.

1. Institutions maintained by Devasthanam :

- a. Sri Venkateswara Veda Patasala, Tirupati
- b. Sri Venkateswara Oriental High School, Tirupati
- c. Sri Venkateswara Oriental College, Tirupati
- d. Sri Venkateswara Vedantha Vardhini Sanskrit College,
Hyderabad
- e. Sri V. V. S. P, Kendram, Tirumala

- f. Sri Venkateswara High School, Vellore
 - g. Sri Venkateswara High School, Tirupati
 - h. Sri Padmavathi Girls High School, Tirupati
 - i. Sri Venkateswara High School, Tirumala
 - j. Sri Venkateswara School for Deaf & Blind, Tirupati
 - k. Sri Venkateswara Upper Primary School, Tirupati
 - l. Sri Venkateswara Sculpture Training Centre, Tirupati
 - m. Sri Venkateswara Balamandira, Tirupati
 - n. Sri Padmayathi Women's College, Tirupati
 - o. Sri Venkateswara Arts College, Tirupati
 - p. Sri Govindarayaswamy Arts College, Tirupati
 - q. Sri Venkateswara Junior College, Tirupati
 - r. Sri Venkateswara Arts College Evening Course, Tirupati
 - s. Sri Venkateswara College, New Delhi
 - t. Sri Venkateswara College for Music and Dance
2. Educational Institution building donated by the Tirumala-Tirupati Devasthanams :
- a. Sri Venkateswara University, Tirupati.
 - b. Sri Venkateswara Medical College, and Hospital, Tirupati
 - c. Sri Venkateswara Engineering College, Tirupati.
 - d. Sri Venkateswara Veterinary College, Tirupati
 - e. Sri Venkateswara Agricultural College, Tirupati
 - f. Sri Venkateswara Sanskrit Vidyapeet, Tirupati.
 - g. Sri Venkateswara Oriental Library (under construction)
 - h. Sri Venkateswara Yoga Centre

J. *Artificial Limb Centre*

The Tirumala-Tirupati Devasthanams newly established an artificial limb centre at Tirupati. The technical assistance for the centre is providing by the Artificial Limb Manufacturing Corporation of India, with a view to serve the orthopedically handicapped.

FACILITIES TO PILGRIMS

Apart from the establishment of the educational institutions, the Tirumala-Tirupati Devasthanam is spending huge amounts for transportation, construction of roads, guest houses, choultries and cottages to facilitate the pilgrims, which is directly responsible for the growth and development of the towns.

Transportation

All the sacred centres in this sacred complex are linked with each other by metal road for easy transport of pilgrim.

Lodging

The Tirumala-Tirupati Devasthanam has the well organised reception system. The reception provides, allotes accommodation and information needed by the pilgrims. The enquiry offices and the choultries are kept open round the clock, the cottages are allotted round the clock as and when vacancies arise. There are three reception offices at Tirumala. The central reception office (CRO) is near bus stand, the second one is at travellers bungalow and the third is at Sri Venkateswara guest house. There are 700 rooms available for free accommodation in three free choultries, and more than 600 cottages and suits available for (paid) rented accommodation. The Tirumala-Tirupati Devasthanam has been constructing additional cottages and free rooms to cope up with the increasing pilgrims population. There is an increase trend of pilgrims lodged in Tirumala-Tirupati Devasthanam accommodation at Tirumala.

Free Accommodation

At Tirumala there are three free choultries where pilgrims can stay free of charge. The number of each choultries is shown in Table 22 besides some other accommodation available for pilgrims free of charge. The allotment of free accommodation is done at the central reception office near bus stand. This accommodation is in choultries and is allotted

free of charge on first come first served basis. Rooms are initially allotted for 24 hours but may be extended on day to day basis, rooms are free for the first three days and thereafter a nominal charge of Re. 0.50 paise is levied for water and electricity.

Paid Accommodation

All the cottages at Tirumala are built by the Tirumala-Tirupati Devasthanam on a donation scheme. In this scheme the cost of each cottage is shared equally by the volunteer donors and the Tirumala-Tirupati Devasthanam administration. These cottages are spread over an area of 1.4 sq. miles. Pilgrims in general are allowed to stay in the cottages for a period of maximum of two days in normal circumstances. The donors have the right to stay in their cottage free of rent for 60 days in a year ; however, they pay nominal service charges. The period of 60 days can either be in one stretch or in parts.

The cottages are provided with essential facilities and furniture are provided in these cottages and suites. There are eleven areas in which the cottages are located. Each area is denominated for identification and easy reference. The details of the total cottages existing in each locality are given in Table 20 and the income from the choultries and cottages are shown in the Table 21.

T.T.D. accommodation at Tirupati

Besides the resident population of Tirupati the town receives an average of about 14,000 pilgrims proceeding to Tirumala every day, out of this 14,000 pilgrims only an average of 3,000 pilgrims per day are accommodated in the T.T.D. accommodation at Tirupati. The rest of the pilgrims either seek accommodation at Tirumala and do not halt at Tirupati or take accommodation in private hotels at Tirupati.

There are total three choultries and two guest houses available for allotment to pilgrims. Sri Srinivasa choultry popularly known as No. 1 choultry is situated in front of the Tirupati East Railway Station. Sri Govindarayaswamy choultry called No. 2 choultry and Sri Kodandarama choultry No. 3 choultry are situated on the other side of the railway station.

The total accommodation constructed in all the three choultries and in the two guest houses are shown in the Table 22. Each choultry

has one luggage room in its premises where the pilgrim can keep their luggage free of charge in the luggage room. The other facility is that of obtaining locks and kitchen vessels on payment of the security desposit.

Table 20 : Accommodation at Tirumala

Sl. No.	Name of the area	Free accommodation		Paid accommodation	
		Cottages	Rooms	Cottages	Rooms
1.	1st N.C.	—	140	—	—
2.	2nd N.C.	—	200	—	—
3.	3rd N.C.	—	200	—	—
4.	Others	—	21	—	—
5.	Seshadrinagar cottages	—	—	67	—
6.	Anjanadri	—	—	79	—
7.	Garudadri	—	—	84	—
8.	Sankumitta	—	—	80	—
9.	Alvar Tank	—	—	43	—
10.	Patha pushkarini	—	—	11	—
11.	North Mada	—	—	16	—
12.	T. B. Cottages	—	—	47	112
13.	Mangalabari	—	—	16	—
14.	Patha Pushkarini blocks	—	—	9	—
15.	Valley view cottages	—	—	9	—
16.	Narayanagiri	—	—	20	—
17.	Sri Venkateswara guest house	—	—	32	—
18.	Sri Padmavathi guest house	—	—	6	—

*Table 21 : Income from Tirumala Choultries and Cottages
for the year 1977 and 1978*

Sl. No.	Month	1976-77	1977-78
1.	April	1,44,140	1,34,937.50
2.	May	1,77,900	1,82,340.22
3.	June	1,59,810	1,55,751.00
4.	July	1,52,060	1,50,752.50
5.	August	1,56,270	1,56,192.37
6.	September	1,25,930	1,18,589.37
7.	October	1,48,800	1,32,937.50
8.	November	1,36,360	1,27,727.25
9.	December	1,37,510	1,28,122.75
10.	January	1,49,130	1,58,002.25
11.	February	1,79,390	1,28,372.50
12.	March	1,26,910	1,43,844.06
Total		17,94,210	17,37,569.27

*Table 22 : Accommodation available at T.T.D. Choultries/Guest houses,
Tirupati*

Sl. No.	Name of the Choultry	Free accommodation	Paid accommodation
1.	Sri Srinivasa Choultry	141	30
2.	Sri Govindaraya Choultry	180	60
3.	Sri Kodandarama Choultry	265	—
4.	T.T.D. Guest House	—	20
5.	Sri Padmavathi Guest House	—	12

Private accommodation

At Tirumala apart from the Mysore choultry belonging to Mysore State which provides with 141 units, there are about 10 private lodgings located around two pushkarini providing accommodation of about 146 units. There are about 23 private buildings providing accommodation to as many as 460 units on payment of rent at Tirupati.

Boarding facilities

Providing hygienic food at reasonable rate is an important service to the pilgrims. The Tirumala-Tirupati Devasthanam has been taking all necessary steps to do so. Food adulteration act is strictly enforced at Tirumala. Sale of food stuffs is regulated through a scheme of licensing and also Tirumala-Tirupati Devasthanams is running three canteens at Tirumala. Sri Venkateswara canteen opposite to Kalyanakatta is the central canteen which caters food more than 200 pilgrims at a time, the other two canteens are at Anjanadri and Sri Venkateswara guest house.

Some of the canteens are being leased out by Tirumala-Tirupati Devasthanams to Indian Coffee Board, Annapoorna Hotel and Woodlands. Woodlands and Sri Venkateswara canteen are the best hotels at Tirumala where both South Indian and North Indian food are available.

Health and Sanitation

Health and sanitation assumes a very important role in the Administration of the Tirumala-Tirupati Devasthanams. Sanitation both at Tirumala and Tirupati are maintained in the interest of the health of the pilgrims who visit the shrine in several thousands every day.

The Tirumala-Tirupati Devasthanam has established dispensaries at important places mainly to provide free medical aid to the needy pilgrims as well as Devasthanam employees. Qualified doctors and trained staff have been employed for the purpose. There are four dispensaries for pilgrims and one for employees.

The above analysis no doubt leads us to the conclusion that the secular extension activities which are extended by the Tirumala-Tirupati Devasthanams played a significant role not only in getting name and fame of the temple, but also for the growth and development of the sacred complex.

THE SACRED ACTIVITIES AT TIRUMALA

The sacred centres are places where many varieties of ritual and devotional activities are carried on. They include several types of offerings, fine rituals, prayers and recitations, observance of some sacraments and festivals sacred baths, water offerings, artistic and dramatic performances, etc. Singer (1955 : 26-27) has referred to such activities as "cultural performances", arguing that the religious and ritual performances cannot be sharply distinguished in type from plays, music concerts and lectures. In the large frame-work of Indian civilization, perhaps, the similarity between religion and the rest of the culture might be a valid consideration, but for the present purpose where only the religious aspects of the Indian civilization is under consideration, we may keep the concept of Vidyarthi in our mind who (1961 : 30) described "cultural performances" as "sacred performances".

The temple of Shri Venkateswara is having its own specific ceremonies, which are observed according to "*vaiganasa agamic*" rules. The *utsavams* are celebrated all the year round. These *utsavams* are performed in a typically laid down ritualistic manner, during the course of which the devotees stand only as on lookers with specific purpose of viewing the Deity and the ceremonies without participating in the actual performance of the ritual.

Worship in Tirumala temple is conducted on an elaborate scale starting with, the waking up ceremony and ending with the midnight worship when the god goes to sleep. The worship offered in temples is of three varieties, *i.e.*, *repati* or worship offered in temple *mapati* or night worship and occasional worship like the *jamu* and *ardhajamu* worship.

One of the attractive features of the temple is the celebration of a few festivals on a grand scale. The festivals are classified into annual festivals relating to months and *tithis*, months and *stars*, week days, days of particular *stars*, *sankrantis*, special annual festivals, instituted festivals and general festivals.

Worship in the Temple

Hinduism prescribes four principal objection or *purusharthas* for an individual *viz.*, *dharma* or righteousness, *artha* or accumulation of material goods, *kama* or satisfaction of physical desires and *moksa* or

salvation. According to this theory of *purusharthas* the pursuit of the two central objectives of *Artha* and *kama*, which relate to this mundane world, should be regulated by *dharma* and so fashioned as to lead to *moksa* or salvation. The supreme objective is *moska*. This *moksa* is variously defined as the relation of one's self, or merger in the supreme spirit or escape from the cycle of births and deaths. Two principal means of obtaining *moksa* are mentioned viz., *jnana* a right knowledge attained through contemplation and *bhakti* or devotion. The contemplation and realisation of the unmanifest Brahman require prolonged *sadhana* or practice spread over several lives and is beyond the reach of the ordinary individuals. Therefore, Brahman is conceived as a manifest in some shape or form and worshipped. The devotee creates a personal god, loves him, worships him and surrenders himself unto him. The form of this manifest personal god is called *arca-avatara* or worshipable form. This worship may be either private, as in the case of householder worshipping their family gods in their own houses or public. Public worship is localised in temples. This *arca* type of worship require an image. The supreme is conceived in many forms as Siva, Vishnu or Devi each in different varieties. An image representing one of these deities is installed in a temple and forms the object of worship.

A number of Sanskrit texts, known as *agamas*, lay down detailed instructions about the making of these images and the process of their worship. These are of three types *Saiva*, *Vaishnava* and *Sakta*. The worship conducted in a temple from dawn to midnight and various festivals celebrated are elaborately described in these *agamas*.

The main idea behind *arca* or worship is to treat the deity as immediately present in the image in the sanctum and render all varieties of personal service to the deity. This worship ordinarily consists of *sodasopassara*¹ or sixteen items—*dhyana* or contemplation, *avahana* or localisation, *asana* or offering seat, *padya* or worship the feet, *arghya* or worship the hands, *achamaniva* or taking a small quantity of water, *snana* or bath, *vastra* or clothing, *yagnopavita* or placing the sacred thread, *gandha* or smearing sandal paste, *mala* or decoration with garlands and flowers, *dhupa* or waving incense, *deepa* or showing a lamp, *naivedya* or offering food, *niranjana* or waving lamp and *mantra-pushpa* or offering of a tribute or *archana*. Of these, *Snana*, or *abhisheka*

1. South Indian inscriptions V. 1212. Srikumaran.

(snapana) *gandha*, *mala* decoration with garlands flowers and *jewels*, *dhupa* and *naivedya* are done on an elaborate scale in this temple.

The (technical) word used in the inscription to denote worship in a temple is *angaranga-bhoga*. *Anga* means the body and *bhoga* means enjoyment. *Angabhoga*, therefore, means every service rendered to the body of the deity like bath, perfuming and decoration. *Ranga* means outside or external and therefore *rangabhoga* means every other service like *dhupa*, *dipa*, *naivedya* and *archana*.

Worship offered in temples is of three main varieties. According to the time *repati* or worship offered in the morning, *mapati* or night worship and occasional like the *jamu* and *ardhajamu* worship.

The worship in Tirumala temple is done strictly according to the *vaikhanasa agama*. According to the *Bhavisthyottara purana*, *Vaikhanasa Rishi* is said to have admired the playful *lilas* of Lord Krishna in *Dwapara Yuga* and did *Tapascharya* to obtain darshan of Lord Krishna. The legend goes that Lord Krishna appeared before him and instructed him to worship the Lord Srinivasa who manifested himself in a hill on Venkatachala and that one Rangadasa will help him to locate and worship the Lord. Vaikhanasa Rishi then proceeded to Tirumala and is said to have found the Lord with the help of Rangadasa and worshipped him. Thus Vaikhanasa Rishi according to the legend is the first person to worship the Lord at Tirumala. Hence in the temple to this day, worship is conducted according to *Vaikhanasa agama*.

The *Vaikhanasa agama* recommends puja six times a day at the following times namely :

1. *prayusha* (arunodaya or early morning)
2. *Prabhata* (Prathakala or morning)
3. *Madhyana* (noon)
4. *Aparanha* (afternoon)
5. *Sayankala* (evening)
6. *Nisi* (ardhayama or midnight)

The Vaikhanasa agama says that the *shadkala puja* is intended for the material welfare of the devotees. The *Ushakalapuja* promotes the

increase of ones progeny and also of the cattle, *Prathakala puja* leads to intensified *japa* and *koma*; the *Madhyanapuja* increases prosperity and promotes the enlargement of the kingdom, the *Aparanhapuja* brings about the destruction of evil doers; the *Sayankalapuja* leads to greater and increased agricultural production; and the *Nishipuja* increases the cattle wealth of the country. The *agamas* themselves have realised that strict adherence to the *shadkalapuja* may not be possible or practicable for various reasons, and have prescribed that either *Shadkalapuja* or *Trikalapuja* or *Dvikalapuja* or *Ekakalapuja* should be performed to the Lord.

In Tirumala at present there are only four pujas, one in the *prabhata*. This is the main worship conducted in the temple. The other rituals or more or less repetition on a minor scale with many constituent items omitted. The morning service is elaborate and consists of several rituals. another abridged puja in the *Madhyana* (noon), the third puja at *Sayan-kala* (evening) and the four puja at *Nisi* (night).

1. MORNING WORSHIP (Pratyusha)

A. *Suprabhatam* (waking ceremony) : Worship in the temple starts early in the morning and the first ritual is to wake the deity from his sleep. The *Suprabhatam* or waking up service, which is through at 2 a.m. every day is one of the impressive and popular items of worship in the Sri Venkateswara temple. During this time the *Suprabhatam*, 'stotram' 'prapathi' and 'mangalasasana' are recited.

The *Suprabhatam* is sung before the Bangaru Vakili (golden door) after which the Bhoga Srinivasa Murthy was laid to bed in the sayana mantapa, and is shifted again to the *Garbagriha* (sanctum sanctorium). Nava-neetha arathi is offered to the Lord and a mixture of cow's milk, butter and sugar is offered to the Lord. The mixture of milk, butter and sugar is then given as *prasadam* to the devotees who come for *suprabhata darshan* of Lord Venkateswara at that time.

The *Suprabhatam* is followed by *Vishwarupa Sarva Darshanam* or *Suprabhata Darshanam*, to all the pilgrims. From 1-3-1979, this darshan is made an *arjit* (payment) or paid darshan for those who purchase special darshanam ticket of Rs. 25 each. This *suprabhata darshan* attracts pilgrims because of the belief in the temple that Brahma conducts worship every night to Lord Venkateswara since the Lord self-manifested himself there on the Hill and Brahma along with the Devas

is said to have been doing puja there every night for the spiritual benefit of all. Till today before the doors of the *garba griha* (sanctum) are finally closed, five gold cups (called vattils) of full and cleaned water, with the spices required for puja as per *agamas* are added to them, The other puja articles are left at the feet of the Lord. Brahma is supposed to come and do the puja here at night. The *tirtham* (sacred water) left in the vessel are distributed to the devotees as *prasadam*. This is said to be the tirtham of the puja performed by Brahma and other Devas at night.

2. EARLY MORNING SERVICE (Prabhata)

The regular morning worship starts after the *suprabhatam*. During this service, various kinds of offerings are made and lamps are light (ened) before the God.

I. *Suddi* (cleaning of sanctum sanctorium)

After Suprabhata Darshanam is finished the screen is placed in position at the Bangaru Vakili (golden door). In this process are included such things as the removal of all the nights' flowers known as "Nirmalya Sodhana" decorated to Lord, and the cleaning of all the vessels required for the puja.

II. *Tirumanjanam* (*Abhishekam*)

Abhishekam or giving of a holy bath to the deity every Friday early morning in between 4 a.m. to 5 a.m. is an important item in temple worship. After Suprabhatam, on this day Tomalaseva and Archana are conducted privately, every thing is made ready for Lords Abhishekam by powdering pachchakarpuram (refined camphor) mixing wetted saffron paste, pressing musk with a few drops of civet oil into a small paste by preparing *chandanam*, and by extracting civet oil, all of which are collected in suitable silver cups and taken in procession to the accompaniment of music round the sanctum. To observe this pooja the rate of admissions are as follows :

1. Abhishekam (Poorabhishekam)	Rs. 500
2. Gombura ginnae	Rs. 300
3. Punuguginnae	Rs. 200
4. Jafra ginnae	Rs. 100
5. Kasthuriginnae	Rs. 100
6. Amanthranostsavam	Rs. 200

The application of perfumes including 'Punugukapu' to the deity's body after the abhisheka was an important item in the temple worship. Punugu means civet oil, Kappu means smearing the body. Therefore the work Punugukapu means application of civet oil to the body of the deity. Punugukapu requires a variety of articles and elaborate arrangements are made for their supply. It required pressed Punugu or civet squeezed oil, refined camphor for the holy face of God, camphor and sandal made into a soft paste, ghee, jaggery, pepper, certain offerings are made to the deities at the time of the Punugukapu.

After smearing the body with perfumes, the deity is decorated with different kinds of clothes, various kinds of jewels and weapons etc. To adorn the body of the deity it was a practice in the temple to decorate the deity with weapons like 'Sankha', 'Chakra' etc., and jewels like *kirita*, *pathakam*, *kanthamala*, *hara* or *necklace*, *bhujakirita* or *keyara*, *valavas bangles*, *katsetra* a *buckle*, etc., Then sacred thread or 'yagnopavita' made of thin twisted gold wires is placed on the body of the deity.

III. *Thomala Seva*

The word 'Thomala' is derived from a Tamil work 'Thoduttamalai' which means a garland of strung flowers. The flower garlands are made in several pieces so as to facilitate the decoration being done in a spectacular manner.

IV. *Koluvit or Durbar*

For this puja 'Koluvu Srinivasa' (a silver image of Lord Venkateswara) is brought to the Tirumanimantapa on a silver chair, *archana* is conducted by offering *arghyam*, *padayam* and *achamaniyam*. A mixture of powdered gingelly seeds, dried ginger powder and sugar is offered to the deity and distributed to the pilgrims. The days calendrical details are read out from the Panchangam (almanac) and also an abstract account of the previous days collection in the hundi, in the shape of coins, gold, jewellery etc.

V. *Srinivasa Sahasranamarchana*

Though *archana* is a part of the routine puja but is also conducted for the material and spiritual welfare of those individual devotees who pay a special fees of Rs. 200 for the performance. This is performed

only once after the Koluvu function is over. All those who obtain tickets on payment of the prescribed fee are admitted into the sanctum sanctorium. At this the recital of the 1008 names of Sri Venkateswara is done. After the recital general blessings are pronounced and the names and gotram (clan name) of the pilgrims read out.

VI (a). *Dhupa*

The *dhupa* or weaving of incense is conducted after the *archana* is performed.

VI (b). *Dipa*

Immediately after the weaving of the incense the '*diparadhana*' or showing a light of ghee to the deity is done.

VII. *Naivedya*

The offering of food to Lord is called 'Naivedya' by ringing the two big bells followed by *Sattumurai* through the recitation of the *prabandham* by the Jiyangar or his assistants and the Vaishnava Acharya-purushas. During this time the cooked food is brought in the mantapa large gangalams (vessels), only Archakas are present inside the sanctum sanctorim at that time. After Naivedya the offered food is distributed as prasadam to the devotees/pilgrims.

VIII. *Bali (Yatrasanam)*

Offering food to all devates (Gods) which are within the temple prakara (compound). The Archara and the Paricharika go around in Vimana Pradeskshina (clockwise round of sanctum sanctorium) and offer the food to all the devatas.

IX. *Sattumurai*

The word 'Sattumurai' means the recitation of Tamil prabandham of the alvars in the manner prescribed, by aganea Shastra. After Bali the Jiyangar and his assistants recite a portion of prabandham commencing with the 'Pattam' and with 'Vali Tirumanam'. The Prabhata seva ends with Sattumurai.

3. MADHYANA (*noon*)

The madhyana puja or midday worship is a repetition of the morning puja. Generally, during this time *Naivedyam* for a second time is offered

followed by a second archana with the recitation of only 108 names of Lord. This is wholly a private one.

4. SAYANKALA (*evening*)

The sayankala worship is a repetition of Madhyana worship on a minor scale.

5. NISI (*night*)

The night worship starts with *Thomalaseva* and ends with '*ekantha-seva*' or sending the God to sleep. A velvet bag is laid out on a swing cot suspended by silver chains hanging from a beam in the *Mukhamantapam* which is therefore called '*Sayanamantapam*' (sleeping place). The deity is put to bed. Boiled and sweetened milk, fruits, almond nuts, etc., are offered to Bhoga Srinivasa and a portion is distributed among those present. The *Seva* (worship) is known as *Ekanthaseva*, admission is given only to those pilgrims who purchase a mantrotsavam ticket of Rs. 200, i.e., *amantrannotsavam*.

Thursday Pulangiseva :

Only on Thursday after the madhyana (noon) puja is over, the lord is divested of all ornaments, flowers etc., and is (given) lightly dressed with dhoti and *uttariyam*. The '*namam*' (Vaishnava mark) on the forehead of Lord are scraped down leaving only a slight trace. (The lower garlands with different flowers prepared for decorating the Lord.) This decoration exclusively of flowers, is called '*Pulangiseva*'.

UTSAVAMS (*Festivals*) IN THE TEMPLE

The celebrations of festivals has been an important and attractive feature of the functioning of the temples. It enhances the popularity and sanctity of the temples.

Festivals conducted in temples are generally known by the name *utsava* or *tirunal*. The compound word *utsava* consists of two words, *ut* and *sava*. Of these *ut* means high or great and *sava* means sacrifice.

The *utsavas* may be broadly divided into two categories, those prescribed by the *agamas* are of several varieties. One is *santika* or those celebrated for warding of evils like droughts and pestilences. The second is *aicchika* or those performed by individuals for the increase

of their welfare and the third is the *kalika* or those celebrated in a particular month in every year. The *kalika* festivals may be of varying duration, celebrated for one to nine days. This nine day festival is the best festival according to Agamas. Special worship is offered during the first two days on a grand scale. On the other days, it is shortened. Special items, however like the Car-festival, Vasanthotsavam, Puspayagam, float festival are to be conducted on specific days.

ANNUAL FESTIVALS CELEBRATED ON PARTICULAR TITHIS IN PARTICULAR MONTH

A. *Chaitra-Pournima* : *Chaitra* Pournima festival is celebrated on the full-moon day in the month of *Uttari* or *Chaitra* (April-May). When the asterism *Chaitra* or virgin holds way. On this day, Tirumanjanam is conducted for the god and his consorts seated in *Tirumani* mantapa. Special offerings are made to God.

B. *Tai-Amavasya* : The *Tai* Amavasya is celebrated on the new moon day in the 'Tamil month of *Tai* (Jan-Feb).

C. *Panguni Amavasya* : This festival is celebrated on the new moon day of the Tamil month of *Panguni* (March-April) for god. Tirumanjanam is performed as part of the festival.

ANNUAL FESTIVALS CYCLE OF BASED ON MOVEMENT OF STARS

A. *Tirukarthiki* : This festival is celebrated on the full moon day in the month of *Karthika* when the moon is in conjunction with the asterism *Krittika* (Nov-Dec). During this festival the Lord witnesses the *kutam* or bonfire and return to the *mantapam*. During this festival procession is taken out through the streets.

B. *Arpasi-Puradham* : The days of the star *puradham* or *purvashada* in the Tamil month of *Arpas* (Oct,-Nov). A festival is celebrated for God Shri Venkateswara of Tirumala.

ANNUAL CYCLE OF FESTIVALS BASED ON TITHIS

A. *New-moon days* (Amavasya) : This festival is celebrated in several temples. Offerings are made to god Shri Venkateswara of Tirumala on all the twelve new moon days occurring in every year.

B. *Ekadasi* : Ekadasi or the 11th day in each half of every month, is an important *tithi* for all Vaishnavas. It is, therefore, celebrated in many Vishnu temples. A record from the Tirumala temple, dated in 1453 mentions that offerings were made to God Shri Venkateswara of the place on each of the 25 Ekadasi days occurring in every year¹.

C. *Dvadasi* : Dvadasi or the 12th day of each half of the month is an equally important day. Offerings are made to God Sri Venkateswara on this day.

ANNUAL FESTIVALS CELEBRATED ON THE DAYS OF PARTICULAR STARS

Like months, week days and tithis particular stars are also considered important and the days on which they are in the ascendance are considered festive days.

A. *Mulam* : The day of the star Mula is important at Tirumala and Tirupati. A festival is celebrated on this days. Procession is taken out this day.

B. *Punarvasu* : The star Punarvasu is also considered important in Tirumala and Tirupati temples. On the 13 days of the star special offerings are made to god Sri Venkateswara, Sri Rama and other deities. Punaryasu is the birth star of Sri Rama.

C. *Sravanam* : The day of the star Sravana is also a festival day in the temples of Tirumala-Tirupati, tirumanjanam is conducted on every day of the star, in every month, being the birth star of Sri Venkatesa.

D. *Uttiram* : The day of the star *Uttiram* or *Uttara* is also of special importance in the temple of Tirumala. A festival is celebrated on the 13 days of the star occurring in every year for Lord Sri Venkatesa.

ANNUAL FESTIVALS HAVING MYTHOLOGICAL SIGNIFICANCE

A. *Uradi-adi festival (Utla Utsavam)* : *Unai* is a kind of rope bag and *adi* means playing with this. This festival is celebrated in commemoration of the childhood pranks of Sri Krishna. It is celebrated in the month of Avani (August-Sept.) on the day very next to the day of *Sri Krishna Jayanti*. On this day, pots decorated with colours and designs are hung in a rope bag, tied on one end of a rope, the other end being held by

1. T.T.D. 1, Vol. IV 83, Tirumala.

a man at a distance. Number of people gather there in order to catch the pots but the man holding the rope pulls the rope when the people try to catch the pots. This is an imitation of Krishna's childhood pranks of jumping up and catching the pots filled with curds, milk and butter.

This festival is celebrated on a grand scale for God Sri Krishna at Tirumala. On this day, offerings are made and a procession with God's idol is arranged.

B. *Dipavali* : The *Dipavali* festival is coupled with by another name *Naraka-Chaturthi*, celebrated on the 14th and 15th days of the dark fortnight in the month of Arpasi (Oct.-Nov.). A demon named Naraka is said to have been destroyed by Sri Krishna on this day and the festival is intended to commemorate his victory. The word *Dipavali* means a row of lamps and it originated perhaps from the custom of illuminating villages on this festive occasion.

The festival is celebrated in Tirumala-Tirupati on a grand scale. On this day *Tirumanjanam* is conducted for God Sri Venkateswara and his body is smeared with sandal paste and is decorated with one moon shaped bull round flower-garland and taken in procession.

C. *Sri Rama Navami* : Sri Rama Navami is the anniversary of the birth of Sri Rama, the seventh incarnation of Vishnu. It is celebrated in the month of *Chaitra* (April-May) on the ninth day of the bright fortnight when the asterism Punarvasu is in the ascendance. On this day *Tirumanjanam* is conducted, special food offerings are made. In the evening Utsava moorthy is taken in procession.

D. *Sri Ramayana Pattabhishekam festival* : The festival is obviously celebrated in order to commemorate the return of Sri Rama, to his capital, Ayodhya accompanied by his monkey allies and his coronation at the capital. This festival is celebrated on the day next to that of the Sri Ramanavami festival, combined with the star *pusam* being the 10th day of the bright fortnight of the month of the Phalguna. On this day *tirumanjanam* is conducted for the processional image and Sita, Lakshman, Hanuman, etc. It is interesting to note that during the course of this festival, the *Vayupuranam* is recited and offerings are made to the deities.

E. *Gajendra-Moksa festival* : This festival is obviously intended for the commemoration of an event which figured popularity, in Vaishnava mythology, embodied in the *Srimahabagavata*. In the garden of Ritumat, on the mountain Trikuta, Gajendra, the Lord of Elephants, felt thirsty. As soon as it went down into the water a crocodile caught hold of one of its legs. For a long time the elephant struggled to liberate itself but was unsuccessful. At last, with a lotus flower in its trunk it began to praise Vishnu and so he sought his help. Pleased with the prayers of the elephant, Vishnu appeared on the scene at once and killed the crocodile with his *Chakra* and saved Gajendra.

On this day Tirumanjanam is conducted to Lord on Gajendra Vahana, the idols are decorated with flowers and jewels, special food offerings are made in the evening, the God is taken out in procession.

F. *Vaikunta-Ekadasi* : The Vaikunta Ekadasi, otherwise, known as *mukkoti ekadasi*, festival is celebrated on the eleventh day of the bright fortnight in the month of Margasira or Margali (Dec-Jan.).

This festival has an interesting mythological significance. It is started that on one occasion a demon, named Mura, harassed the Gods. Unable to bear this, the Gods went to Vaikuntam and sought the protection of Vishnu. There upon Vishnu came down to the earth on a ekadasi day and killed the demon. Hence this day came to be known as Vaikunta Ekadasi. The word *mukkoti* means three crores. The god is said to have been accompanied by three crores of deities when he came down to the earth on that day. Hence, the day came to be known as mukkoti ekadasi.

G. *Margali-Tirudvadasi (mukkoti-festival)*

This festival, so named because it occurs in the Tamil month of Margali (Dec-Jan.) immediately after the mukkoti ekadasi. It is known as *mukkoti-dvadasi* festival. It is celebrated in all Vaishnava temples. On this day the deity is seated in a mantapa and 32 lights are lit on the bank of the *Swami-pushkarini*. The Utsavamoorthy with his consorts are taken out in a procession and seated in front of the *mantapam* at the Shrine of Varahaswami. Tirumanjanam is conducted with oil, cardamom, milk, honey and curds. After the Tirumanjanam the deities are decorated with chandanam, musk and refined camphor, a procession of God is taken around the temple.

H. *Uttana-Ekadasi* : This festival is celebrated on the 11th lunar day of the bright fortnight of the lunar month *Kartika* (Nov.-Dec.). This festival is succeeded by *Uttana-dvadasi*. Tirumanjanam and procession was arranged with *utsavamoorthy*.

I. *Uttana-dvadasi* : On this day God Vishnu is believed to wake up to activity after his four months repose. This festival is also known as *kaiaikadvadasi* and *kaisika puranam* festival. It is celebrated on the 12th lunar day of the bright fortnight of the lunar month of *Kartika*. (Nov.-Dec.). It is celebrated only in the Vaishnava temple. Incense and civet are smeared to the body of the God, during this festival.¹ Offerings are made to him on this day. The recitation of *Kaisika-puranam* is arranged on this day.²

J. *Vijayadasami festival* : This festival is celebrated on the day next to that of the Sri Lakshmidēvi festival in the Tamil month of Purattase (Sept.-Oct.). It is conducted in commemoration of the successful termination of the *aganatavasam* of the *Pandavas*. On this day the *sami* (prospis spicegera) tree is worshipped. This is the tree on which the *Pandavas* deposited their weapons while they were serving king Virata in *Cogrite*. During this festival *Asthanam* is conducted and various kinds of offerings are made to the God and his consorts. Offerings are made to God.

K. *Yugadi* : The *Yugadi* means the commencement of Yuga or epoch. According to Hindu belief, there are four *Yugas*, i.e., *krita*, *treta*, *dwapara* and *kali*. Brahma the creator of this world, is supposed to have created this world on a particular day on which *Kali yuga* commenced. This festival commemorates that day.

This festival is celebrated in the temple with grandeur. On this day *tirumanjanam* is conducted to *utsavamoorthy* with his consorts, after *tirumanjanam* God is decorated with flowers and jewels. The God is taken out in procession.

L. *Bhogi* : The *Bhogi* festival is observed on the last day of the *daksinayana* or the period of the sun's progress from the northern solstice to the south. There is an interesting myth attached to the festival also. In the *dva-*

1. T. T. D. 1. Vol. II, 115.

2. T. T. D. 1. Vol. VI, 5.

parayuga, Lord Krishna desired to teach Indra a lesson since he was found to be rather arrogant. So he prevailed upon the *Yadavas*, his followers of *Brindavan* to offer sacrifices to the mountain Govardhana instead of celebrating *bhogi-paudunga* festival meant Indra. When Indra saw that he was deprived of his legitimate offerings by the machinations of Krishna, he grew angry and wanted to punish the *Yadavas* for listening to the evil advice of Krishna. Induced by their master, the clouds began to rain heavily on the territory of the *Yadavas*. This terrified the *Yadavas* who ran to Sri Krishna and solicited his help. Krishna there upon lifted up the mountain Govardhana and held it aloft. The *Yadavas* with their cattle and other belongings took shelter under the mountain. Indra then ordered the clouds to stop raining. He recognised Lord Vishnu in Sri Krishna and repented for his folly. Sri Krishna also permitted the *Yadavas* to resume the old custom of celebrating the *Bhogi* festival in honour of Indra.

M. *Ratha-saptami* : *Ratha-saptami* is the seventh day after the *Yugadi* on which day the movement of the sun in horizon is supposed to take a tilt, if it is to the south it is *Dakshinayana*, if it is to the north it is *Uttarayana*. This festival is celebrated on the seventh day of the bright fortnight in the month of *Magha* (Jan.-Feb.) known also as *Tai* when the sun is in the makara.

This festival is celebrated in Tirumala on this day *tirumanjanam* is conducted for God. Decorated with flowers and jewels, procession is taken out with *Suryaprabha vahana*, various kinds of offerings are made on this day.

ANNUAL FESTIVALS WITHOUT MYTHOLOGICAL SIGNIFICANCE

A. *Adhyantotsavam* : The *Adhyantotsavam* is one of the important festivals, celebrated particularly in Vaishnava temples, in the month of *Margali* (Dec.-Jan.). *Adhyane* means study and like human individuals, the Gods are also supposed to study the sacred texts, *Vedaparayana* and the recitation of the Tamil *prabandam* during this festival as evidenced by inscriptions, confirms this definitions of the nature of this festivals.

Numerous inscriptions indicate that this festivals is celebrated in the temple of the Sri Venkatesa of Tirumala. The earliest mention of this festival, celebrated on 1413 or 1491 A.D. This festival is celebrated

in the Tamil month of *Margali*. Prior to 1415 A.D., this festival was celebrated more than 20 days¹ and was reduced to 20 days, then again it was elaborated to 24 days in 1426².

B. *Trupavitra-Tirumala or Pavitratsava* : The Pavitrotsavam is celebrated for expiating for all the omissions and commissions made during the daily worship or during the festival. It is celebrated in both Vaishnava and Saiva temples. We come to know about the celebration of this festival in the Tirumala-Tirupati first in S. 1385. The duration of the festival was for five days, but it was reduced to four days in S. 1430 but was increased to five days in S. 1452 A.D. and again it was reduced to three days.

The Pavitrotsavam is celebrated in the Tamil month Avain (Aug.-Sept.), for God Sri Venkatesa of Tirumala. It was instituted by Saluva Mallayadeva Maharaja in S. 1385 and commenced with *ankurapanam* or showing of nine kinds of seeds on the night of the *dasami* or the next *ekadasi* day. The *Pavitrotsava mantapam* is decorated and on the Dvadasi day the God and his consorts were seated on it often putting on the *Pavitram* or sanctified thread round the head, neck and wrist. Afterwards they are taken in procession through the streets.

FESTIVALS CELEBRATED ON WEEK DAYS

C. *Kalyanotsavam* : This festival, also known as the marriage festival, or *tirukkalyanam*, is common to both Vaishnava or Saivite temples. The duration of the festival was five days but it was reduced to one day.

On the first day of the festival nine kinds of seeds were sown and the Soma image was installed. On this day, in the early morning the God and his consorts had *tirumanjanam* while seated in the Kalyanotsava mantapam. After the midday worship, the feet of the God are cleaned with milk, and garlands are exchanged while the two consorts are seated on the *Hamsavahana*. *Homam* is arranged for the marriage ceremony while the deities were seated in the *mantapam* after returning from the marriage seat or *manai* and marriage garments are supplied to the God and his consorts. Kanyadanam is also arranged on the first day itself.

1. T.T.D. Inscriptions, Vol. II, p. 123, Tirumala.

2. T.T.D. Inscriptions, Vol. II, p. 138, Tirumala.

Tirumanjanam is conducted in the morning of the second day of the festival and the deities were taken in procession on the *tiruchi* (vahana). They see the Dhruva star. After the *vasantam* decoration the God and his consorts were taken in the Vasantam procession and *chandanam* is distributed among the devotees and the temple officials. In the evening, *tirumanjanam* is conducted and after that the deities were taken out for the night procession on the Seshavahanam.

Tirumanjanam is conducted in the morning of the third day and the festival once again. *Homam* arrangements are made for taking out the night procession on the *Vaikunta vimana vahana*. Asthanam is arranged.

On the fourth day, in the morning, a procession is arranged for the God. In the night, while on the *Garuda vahana*, his consorts are seated in a palanquin. As usual *Tirumanjanam* is conducted for them in the morning of the 5th festival day and the God and his consorts are propitiated with offerings, *chandanam* is supplied to all Sumangalies or married women. Offerings are made after the procession while the God is seated in *gajavahana*. The Sri Vaishnavas chant the *Iyal Prabandhan* of the Alvars during the procession through the streets.

The five days *Kalyanotsavam* is now reduced to one day festival and is regularly conducted daily from 12 p. m. to 3.30 p. m. at Kaiyanamandapam, pilgrims who are interested to conduct this festival are to pay Rs. 1,500.

Vasantotsavam : The *vasantotsavam* is a grand festival celebrated in temples. On this occasion, the processional images are dressed in white clothes and water mixed with large quantities of saffron, known as *vasantham* is splashed on them. Hence the festival is called *vasanthotsavam*. This festival is also known as the *Damanarohana-vasantotsava* festival at Tirupati, and it is known as *Gaurakkuli-Vasantotsavam* at Tirumala.

The duration of the festival varies from 3 days to 9 days. We know from an inscription, that a certain *periya-pemma nayaka* of the *yadavaraya* dynasty, visited the temple on the occasion of the *Vasanta* festival. This shows that this festival was celebrated in this temple even before the *Yadavaraya* rule¹.

1. T.T.D. Inscriptions Vol. 1, pp. 113, Tirumala.

This festival is started with *ankurarpanam* and installation of the Soma image. Paddy is spread beneath and above the image and the sacrificial fire is lit. Then tirumanjanam is performed with five liquids, i.e., milk, curds, ghee, honey and coconut water. Then the images are taken to a specially decorated *Vasantotsava mantapa* where coloured water is sprinkled over the images. After this the deities are taken out in procession in the *Vaikunṭha-Vimanam*.

DOLAMAHOTSAVA OR SWING FESTIVAL OR UNJALSEVA

This festival also known as *unjaltirunal* or *unjalseva*, is celebrated both in the Siva and Vishnu temples. On this day, the God is placed in a swing. The duration of the festival is for five days but at present the festival is celebrated for one day only. It was first celebrated at Tirumala in the year 1395 A. D. by Saluva Narasimharaya. On the first day the somapratima or image is put into the *somakumbham* or water pot and *apkurarpanam* is done, indicating the commencement of the festival on the sixth lunar day. Oil is supplied for the conduct of *Snapanam* tirumanjanam for Sri Venkatesa and his consorts. Offerings are made after the ablution. Rice is spread underneath the sleeping beadstead, while the deities rests on it, water squeezed sandal paste is supplied for fixing on the chest of the God. After the rest, the deities are seated on the *Anna-unjal* and assembly or durbar was conducted. On the last day of the festival the *antya-homa*, i.e., final home is arranged and a variety of offerings are made to the deity.

TIRUPPAVADAI

Tiruppavadaï is an important festival celebrated on every Wednesday. One may arrange this festival by paying Rs. 5000. In this festival enormous quantity of rice is cooked and offered to the deity alongwith some delicacies. Previously they used to cook 1950 *seer* of rice (roughly 3000 kg.), at present only 750 to 1000 kg. of rice are cooked. The cooked rice is prepared as *Pulihara*. All these *pulihara* is deposited on the floor of Tirumani mantapa. After the full quantity is deposited the mass is so heaped up as to take a definite customary pyramidal trapizoid shape. Other ingredients are deposited on top for the Naivedyam, the Silver Murti known as *Bhoga Srinivasa* is brought from the inner sanctum to the edge of the Bangaruvakili (gold gilt doorway). After the offering is done the entire mass is allowed to be removed by the temple authorities and it is distributed to all the pilgrims.

SAHASRA KALASABHISHEKAM

Sahasra kalasabhishekam is purely a ritualistic function conducted in the *Tirumanirayamantapa* just in front of the *Bangaruvakili*. This is an obligatory function performed by a devotee for his spiritual benefit, on payment of Rs. 2,500 on every Tuesday.

‘Sahasram’ means a number of thousand (here only 1008) ‘Kalasa’ means silver vessels (one litre capacity) ‘Abhishekam’ or holy bath. The ritual consists of filling with water in 1008 vessels and consecrating the water by performing *homam* and reciting mantras as prescribed in the Agamas. The vessels are placed on a bed of large quantity of paddy spread on the floor. With the consecrated water, the Abhishekam is done for the silver Murthi (*Bhoga Srinivasa*), the *utsava Murthi* and His consorts and Sri Vishvaksena. This is the only occasion on which *Bhoga Srinivasa* just crosses the *Vakili* and takes his seat in the *Tirumani mantapa*. He, however, continues to maintain his intimate contact with the *Mula Murti* (Sri Venkateswara) by means of the everconnecting silk cord. It has to be specially noted that no *abhishekam* is performed with this consecrated water for Sri Venkateswara for the reason that Sri Venkateswara is not an installed deity and therefore, does not stand in need of purification by means of Abhishekam performed with an artificially consecrated water.

KOILALVAR TIRUMANJANAM

This festival is purely sanitary and purificatory function which takes place in the sanctum (*Garba griha*) of Lord Venkateswara and other minor temples in Tirumala preparatory to the commencement of the Brahmotsavam, Pavitrotsavam, Ugadiasthanam, Vaikunta Ekadasi and other important festival days.

On this day, after suprabhatam and first bell, all the murties (except Lord Venkateswara and Bhoga Srinivasa) and other articles including the lights are removed from the sanctum kept at *Tirumalaraya mantapa*. The idol of Lord Venkateswara is covered with the white clothes so that no dust may fall. Then the sanctum is well cleaned and a mixture of kumkumam, refined camphor chandanam (sandal), etc., ground into a paste is applied to the walls, the ceiling and the floor. All the old curtains are replaced. After some hours Tirumanjanam is given to Lord Venkateswara and Bhoga Srinivasa. Purificatory food offerings are then made during the course of the second bell. A devotee can perform this function on the festival days by paying an amount of Rs. 1,745.

PLAVOTSAVAM OR FLOATING FESTIVAL

This festival is celebrated annually separate from the floating, festival celebrated during the Brahmotsavam and summer festivals, and other festival occasions. This festival is celebrated in Tirumala from the year 1455 A.D.

SAHASRA NAMARCHANA FESTIVAL

Worship of 1008 appellation of the God is known as *Sahasra namarchana*. This festival is celebrated for God Sri Venkatesa of Tirumala for five days commencing with the *ankurarpanam* on the day of the star *Makha* and including the Adhivasan ceremony on the day of the star *Uttiram* and ending with the day of the star *Uttirai*, in the month of Magi every year. During this festival the recitation of the *Ival-prabhandam* of the Alvars are also arranged. The God is seated on different Vahanas and taken for procession everyday. After the procession, he and his *Nandharis* (wives) are seated in a mantapam, decorated with flowers. Different kinds of flowers like jasmine, night lotus, and red lotus are supplied for the *Sahasra-namarchana* and *sahasranamam* is recited by an *Acharya* before the God.

THE BRAHMOTSAVAM

Festivals celebrated in temples may be classified into obligatory, optional and miscellaneous. The obligatory festivals are those enjoined by the *Sastras* and *Agamas* to be celebrated at specified times. Their non-celebration would be considered as a serious omission, while their restitution would call for special purificatory rites. To this class belongs the *Brahmotsavam*. According to Venkateachalamahatmyam, it was originally instituted and conducted by Brahma. It was instituted for the first time by a woman devotee named Samavai, in the 10th century and later special Brahmotsavams were instituted by other devotees.

THE BRAHMOTSAVAM AT TIRUMALA

This earliest epigraph from Tiruchanur, dated in the 14th year of the reign of King Sattivitanka states that an image of silver, made in imitation of Sri Venkatesa was installed under the name of Manavalapperumal by Samavai. The queen arranged for the conduct of a festival with a procession for the image for nine days in the month of *Purattasi*.

In the same year she made a further procession for the celebration of another festival for the same image with two processions each day for seven days, in the month of Margali¹. These are the first known references to the celebration of the Brahmotsava at Tirumala.

COMPONENT ITEMS OF THE BRAHMOTSAVAM

The festival is commenced with the sowing of many kinds of seeds or *ankurarpanam*, and ends on the *vaidayarri* day. In some cases, it is started with *kaiyacokram* and ends with the *vidayari*. The *Dwajaroohanam* or the hoisting of the Garuda flag signifies the commencement of the festival. Similarly, the *dhvajavarohanam* or the lowering of the flag indicates the conclusion of the festival. In between these two there are several other minor festivals like *pushpayagam* or presentation of sanctified flowers *padiyavettai* or hunting festival, *vasantotsava* or sprinkling of coloured water, *kalyanotsava* or marriage festival, *dolotsava* or the swing festival. The vedas and the Prabandhams are recited in the presence of the deity. The durbar or *Asthanam* is arranged during the festival. Procession also is arranged during the day and night on various vehicles (*vahanas*) like *seshavahan* (serpent vehicle), *garudavahanam* (eagle), *hamsa* (swan), *enugu* (Elephant), *chandra-prabha* (moon), *surgaprabha* (sun), *aswa* (horse), *dantapallaki* (Ivory planquin) and the *ratha* or the car festival. The important festival days are the forth, eighth and eleventh days.

Garuda Seva or *Garudotsavam* (eagle) comes on the fifth day of Brahmotsava. On this day, the processional deity or *utsavamurti* alone is taken in procession on the Garuda. The utsavamurti is taken and installed on the Garuda vehicle. The valuable ornaments of Lord Venkateswara namely the *makarakanti*, *lakshmiharam*, are used for the decoration of the utsavamurti on the Garuda vehicle. The *vahanam* is then taken in procession around the east, west, north and south Mada Streets of Tirumala. On every day, starting from 3rd day of Brahmotsavam to 10th day, the utsavamurti with his consorts are given *unjai seva* (seva in the swing) which takes place in the *unjalmandapam*.

The Car festival or *Rathotsavam* takes place on the ninth day. This Rathotsavam attracts the largest crowd during the Brahmotsavam festi-

1. T.T.D. I. Vol. 9, Tirumala.

val days. The *utsavamurti* along with the consorts are brought on to the temple early in the morning. The Lord in the temple car and the temple car are then gaily decorated which is then taken round the streets of Tirumala. On the tenth day of the festival the *utsavamurti* is taken on '*Tiruchi Vahanam*' (golden plunge) to the 'Swami Pushkarini' (sacred pond). The *chakram* of the Lord (also called *chakratalvar*) is given a bath in the Swami Pushkarini. At the same time, the devotees of the Lord also plunge into the Swami Pushkarini. A bath at this time in the Swami Pushkarini is considered to be very holy and merit giving. The Brahmotsavam comes to an end with this *snana* or bathing ceremony of the Lord in the Pushkarini.

The human desires are of three types : *Artha*, *Kama* and *Moksha*. The Hindu gods have been assigned accordingly different functions, to fulfil the above stated three types of human desires. In other words, there is a specialization among gods. Certain gods are the givers of wealth ; others for curing of particular ailments and sufferings. So people worship god for the fulfilment of various desires. All the above mentioned utsavams or rituals performances are held with deep devotion.

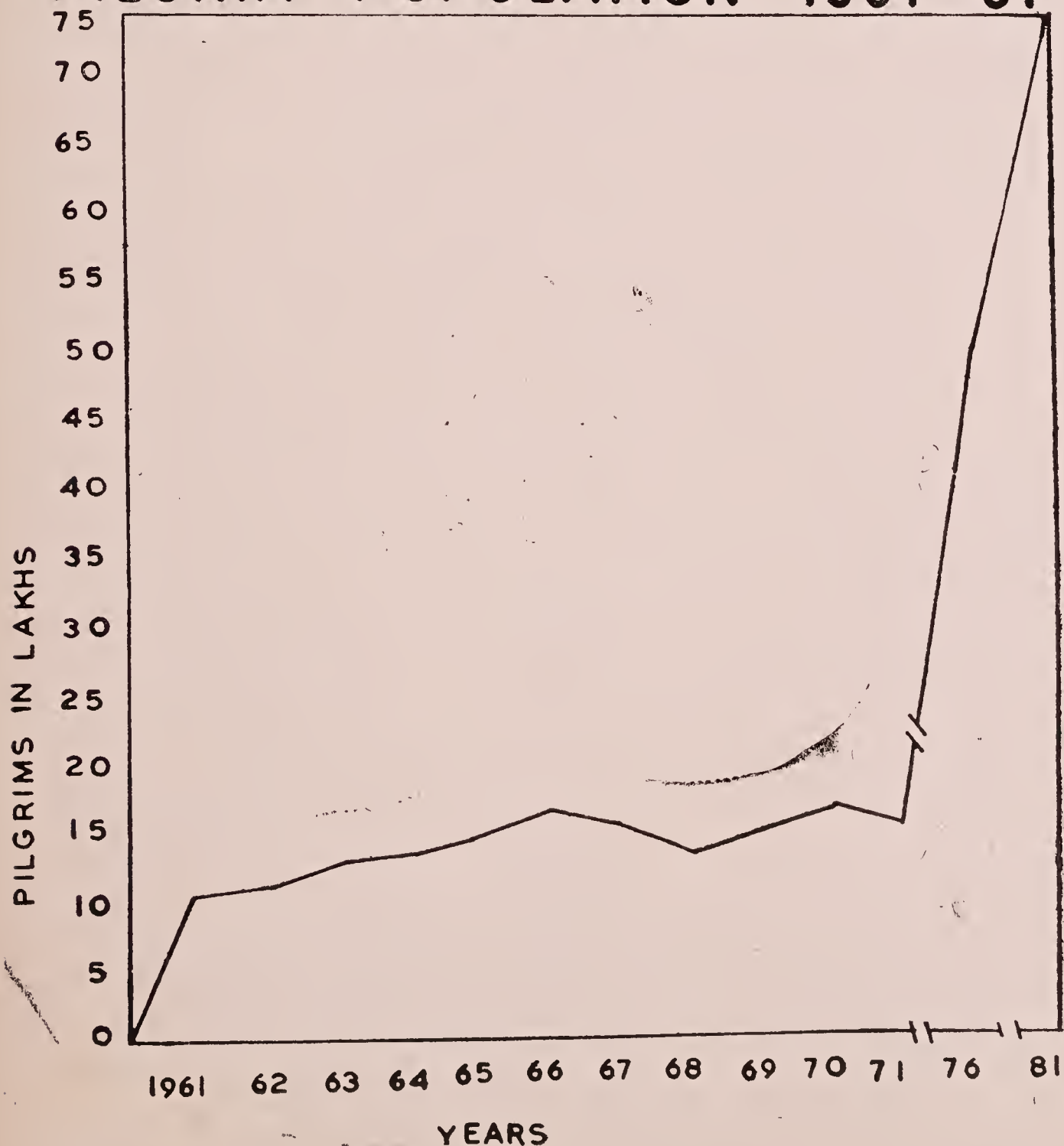
PILGRIMS AND PILGRIMAGE

This sacred kshetra is visited every day throughout the year by the pilgrims from all corners of the country and abroad.

Tirumala-Tirupati receives an average of about 20,000 pilgrims on every day. The number of pilgrims has steadily increased from 10.4 lakhs in 1961 to 16.4 lakhs in 1970 and 61.1 lakhs in 1979. The following Table 23 shows the trend of pilgrims population during 1961-1971, 1976, 1979 and 1981.

FIGURE 15

TIRUPATI FLUCTUATION IN PILGRIM POPULATION 1961-81



This yearly fluctuation of pilgrim population has been depicted graphically. Figure 15 shows the fluctuations in pilgrim population during the years 1961-1971, 1976, 1979 and 1981. This phenomenal increase in the pilgrim traffic to Sri Venkateswara temple in recent years may be attributed to a great extent to the improvements made by the temple administration in transport, accommodation and other facilities provided by the Devasthanams to the pilgrims.

A scrutiny of the figure incorporated in the Table 23 reveals that the number of pilgrims started increasing after 1963. It began to increase phenomenally after 1976. This influx of pilgrims in turn have enormously increased the trade and business activities at Tirupati.

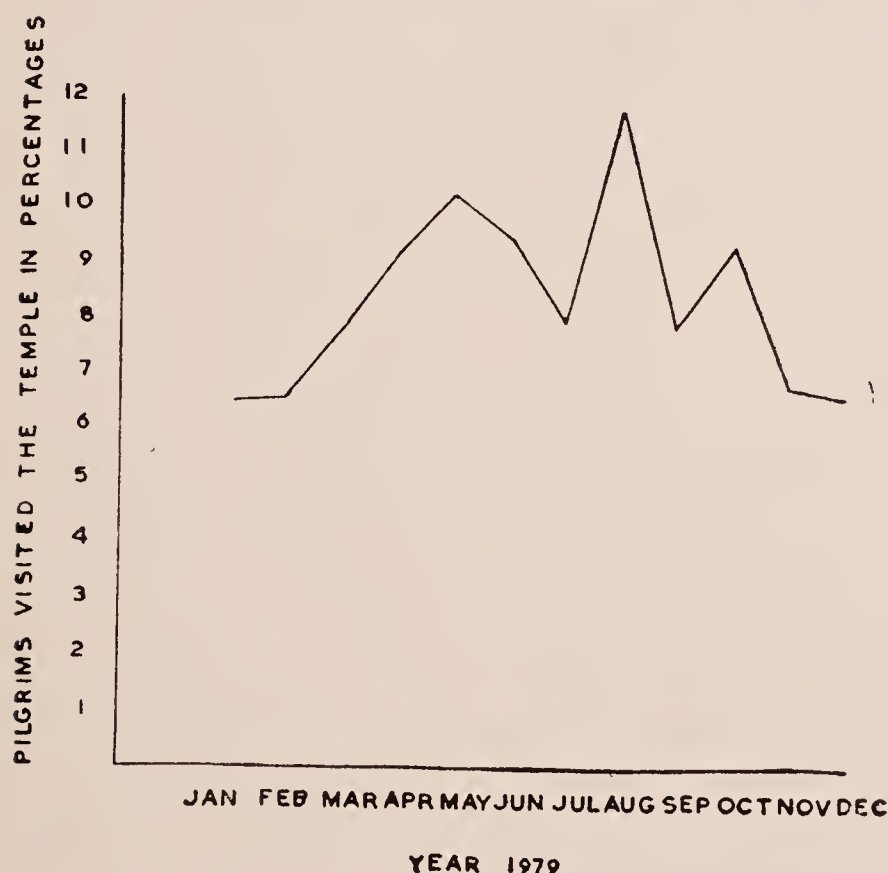
Table 23 : Fluctuation in pilgrim population during the years 1961-1971, 1976, 1979 and 1981 at Tirumala-Tirupati.

Sl. No.	Year	Number of pilgrim
1.	1961	10,44,745
2.	1962	10,55,738
3.	1963	12,77,265
4.	1964	12,83,725
5.	1965	19,81,786
6.	1966	16,07,050
7.	1967	15,00,301
8.	1968	13,69,640
9.	1969	14,92,369
10.	1970	16,48,184
11.	1971	15,27,083
12.	1976	46,73,201
13.	1979	61,19,126
14.	1981	79,54,234

It is very difficult to rationalise any particular increase or decrease of pilgrims in a particular month or year because it depends on festivals the Devasthanam arranges. It is, therefore, difficult to explain the relative increase or decrease in the number of pilgrims in particular month. Even then some of the months can be marked out when Tirumala-Tirupati is visited by a relatively large number of pilgrims, Figure 16 they are the months of April, May, June, August, September and October. The fluctuations in the months of August, September and October are mainly due to the fact that the function of Brahmotsavam and Pavitrotsavam are performed in these months. The following Table 24 reveals the pilgrim flow pattern monthwise in the year 1979.

FIGURE 16

**GRAPH INDICATING THE MONTH WISE FLUCTUATIONS
OF PILGRIMS VISITING TIRUMALA TEMPLE IN THE
YEAR 1979**



On the basis of sample survey the researcher has been able to procure figures of pilgrims classified them on the basis of area wise, income wise, religion wise and motives behind the visit to Tirumala-Tirupati. It is evident from the Table 24 that relatively large number of pilgrims visit Tirumala-Tirupati in summer and festival days.

Table 24 : Month wise pilgrims in the year 1979

Sl. No. ...	Month	Pilgrims who had Darshan of Lord Venkateswara	Percentage
1.	January	4,00,482	6.53
2.	February	4,03,139	6.53
3.	March	4,78,880	7.83
4.	April	5,58,093	9.12
5.	May	6,23,021	10.18
6.	June	5,77,733	9.44
7.	July	4,86,393	7.95
8.	August	7,18,586	11.74
9.	September	4,80,645	7.85
10.	October	5,69,380	9.30
11.	November	4,18,742	6.84
12.	December	4,04,032	6.60
Total		61,19,126	99.98

Therefore, in order to make the sample representative the size of the sample has been taken accordingly. The size of the sample has been determined to the number of pilgrims visiting every month (from pilgrim counting machine in the temple).

Here an attempt has been made to classify the pilgrims on the basis of the places of their residence. From the Table 25 it is evident that pilgrims visit from 12 Indian states, 3 Union territories of India and some foreign countries, majority of the pilgrims coming here are from Andhra Pradesh, Tamil Nadu and Karnataka. The foreign countries, include Singapore, U.S.A., Australia, Japan, Canada and Britain (Figure No. 18 & 19).

Table 25 : Number of pilgrims visited T. T. D. from different places during the year 1980-81

Sl. No.	Name of the State/Union Territories/Country	Total	Percentage
1.	Andhra Pradesh	376	43.93
2.	Tamil Nadu	157	18.34
3.	Karnataka	103	12.03
4.	Maharashtra	53	6.19
5.	Orissa	32	3.74
6.	Kerala	31	3.62
7.	Delhi	28	3.27
8.	West Bengal	19	2.22
9.	Pondicherry	11	1.29
10.	Uttar Pradesh	9	1.05
11.	Rajasthan	7	0.82
12.	Madhya Pradesh	7	0.82
13.	Bihar	4	0.47
14.	Gujarat	3	0.35
15.	Andaman	3	0.35
16	Foreign countries	13	1.52
Total		856	100.00

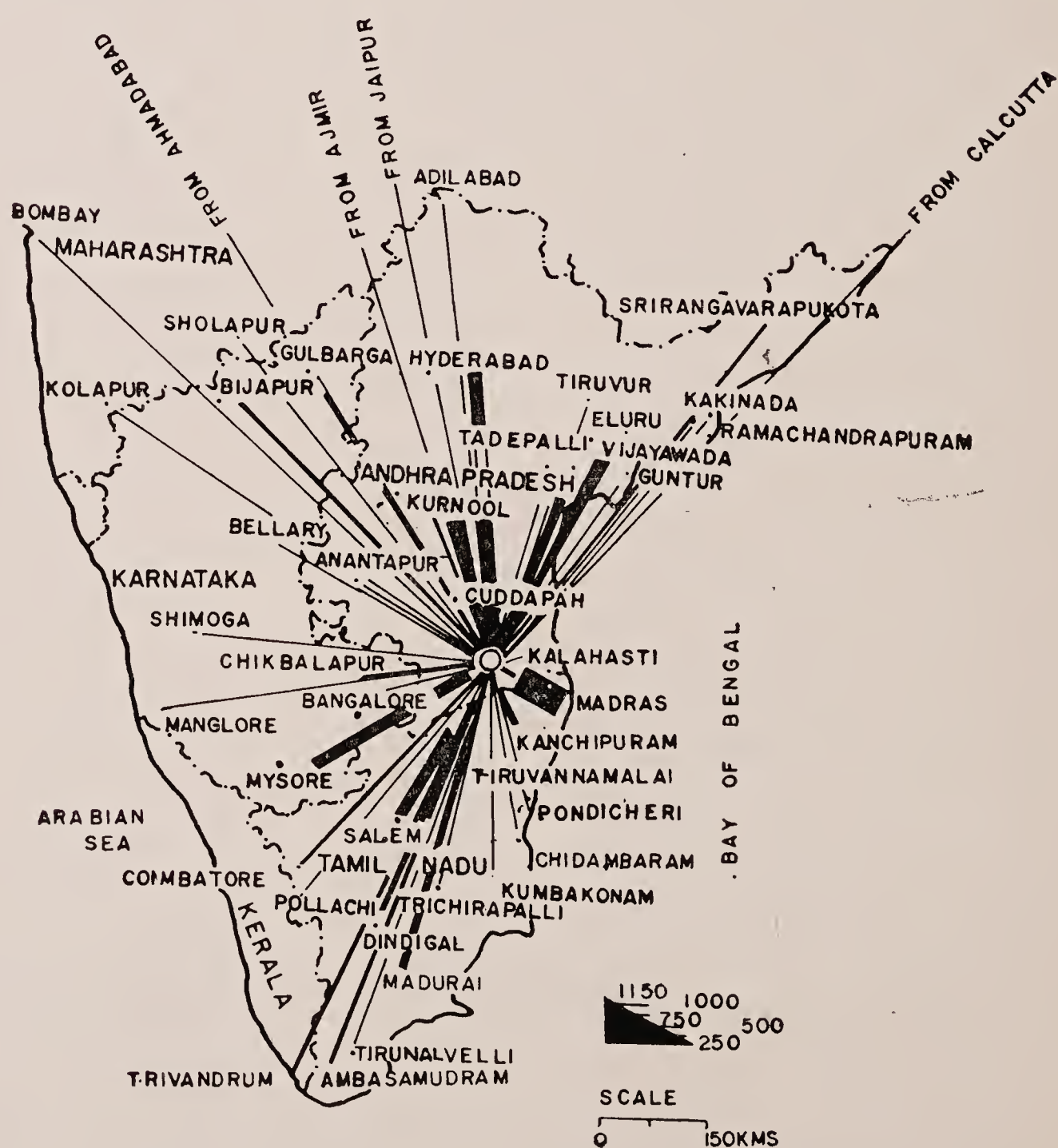
It is evident from the Table 26 almost all the religious people are coming to Tirumala-Tirupati to have Darshan of Lord Venkateswara. Majority of the pilgrims are Hindus (86.86) which includes tribal people, who come from all parts of India, the Indian who have settled in other countries, and the foreign people of different religions. (Fig. 20)

The second largest group who visit this temple are Christians of the 38 pilgrims 31 pilgrims were converted Christians who came from Andhra Pradesh, Tamil Nadu and Karnataka and the remaining 7 pilgrims were Christians who came from foreign countries. The fourth religious group visiting here were Muslims, majority of the Mus-

FIGURE 17

TIRUMALA-TIRUPATI PILGRIMS TRAVEL PATTERN

1972

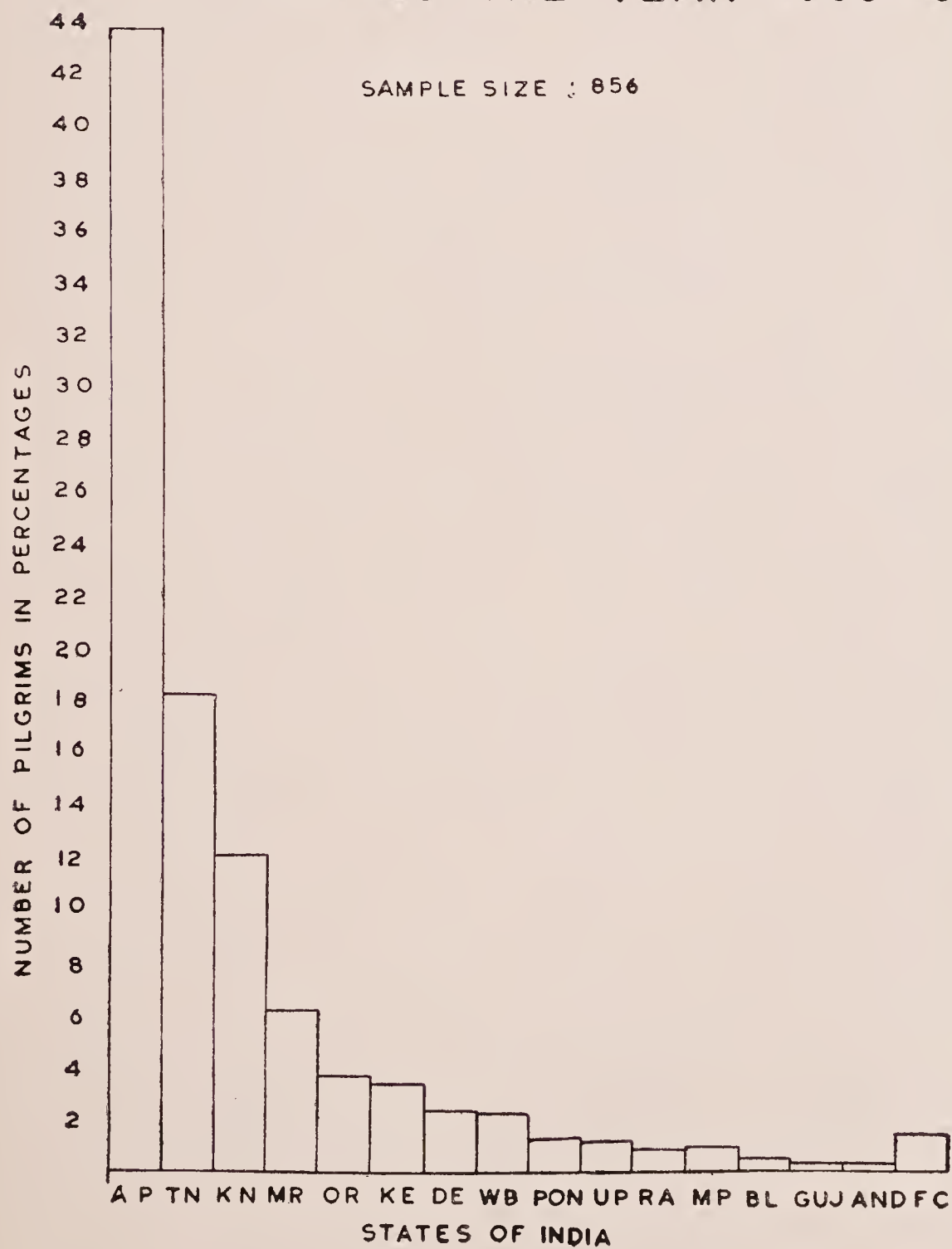


lims belonged to Andhra Pradesh, of 23 Muslim pilgrims 18 pilgrims came here to worship Lord and the remaining 5 pilgrims came here on tour and they had Darshan of Lord. The Buddhist forms the third largest group who visit Tirumala-Tirupati. Almost all of them were from Maharashtra (except two foreigners from Thailand) who were

Hindus previously. Of 13 Sikh pilgrims, 5 pilgrims came here to worship Lord, 4 pilgrims working in the Hindustan Construction Corporation at Papavinasham. The six Jain pilgrims came here to have darshan

FIGURE 18

BAR DIAGRAM INDICATING THE PILGRIMS VISITED FROM VARIOUS STATES TO T.T. D. DURING THE YEAR 1980-81



of Lord. In other words, the converted Christians Buddhists continue to show their affinity with the Hindu religion and have faith in Lord Venkateswara.

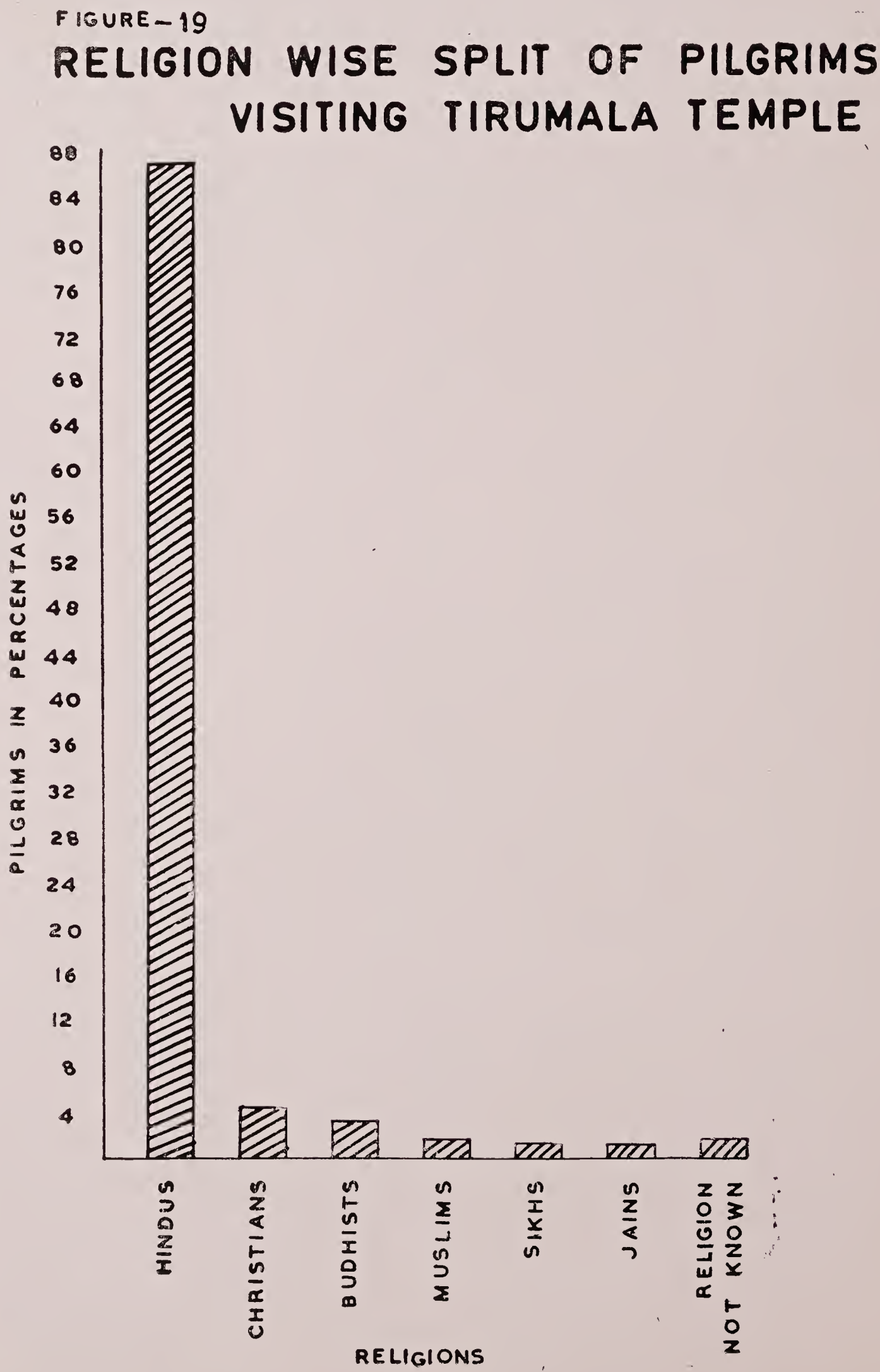


Table 26 : Religion wise split of the Pilgrims

Sample size 845

Sl. No.	Religion	Total	Percentage
1.	Hindu	734	86.86
2.	Christians	38	4.50
3.	Buddhists	29	3.43
4.	Muslims	13	1.54
5.	Sikhs	10	1.18
6.	Jain	8	0.95
7.	Religion not known	13	1.54

Income of the pilgrims : Most of the pilgrims (60.95) who visit here belong to middle income group (Rs. 200-500) because the people belonging to low income group form a significant part of our population and because people hesitate to reveal their actual income and there is always a tendency to underestimate their earnings. The low income group includes mainly agriculturists, petty business people, employees and artisans. The income group in between 500-1500 business people and employers. The higher income group Rs. 1500 and above includes industrialists, big business people, film stars, film producers and money lenders.

Motives behind pilgrims : The pilgrims who visit Tirumala-Tirupati Devasthanams are inspired to do so for a wide variety of considerations ranging from their sincere devotion to the Deity to their personal and pecuniary considerations. Ordinarily, the motives behind pilgrimage is to obtain the favour of the deity for fulfilment of certain desires.

Attempt has been made to classify the pilgrims according to their motives which made them to visit Tirumala-Tirupati Devasthanams (Table 28). It has been found that most of the Hindu pilgrims have some specific motives. Out of the 845 pilgrims interviewed at different months

Table 27 : Income of the pilgrims per month who visited T. T. D.
in the year 1980-81 Sample size 845

Sl. No.	Income in Rupees	No. of pilgrims	Percentage
1.	0- 250	205	24.26
2.	250- 500	310	36.69
3.	500- 1,000	167	19.76
4.	1,000- 1,500	66	7.81
5.	1,500- 2,000	29	3.43
6.	2,000- 5,000	18	2.43
7.	5,000-10,000	13	1.54
8.	10,000- above	12	1.42
		845	

of the year 1980-81, 357 pilgrims had either no motive to cite or had come simply to have a darshan of Lord Sri Venkateswara. They came either because there is a tradition in the family to visit Tirumala-Tirupati or to accompany their elderly parents. However 'Darshan' of the deity can always be cited as a motive even in case of the least initiated being irrespective of the fact as to whether such a 'Darshan' exercises any elevating influence either on their attitudes towards life or general outlook. 77 pilgrims who came here on tour from different regions includes employees, students, agriculturists and business people from different parts of India and also from other countries. 54 persons refused to speak about the motive of their visit, but they informed that they came here to fulfil their vow after success what they had prayed. Most of them are Hindus from Andhra Pradesh, Tamil Nadu, Karnataka and Maharashtra. 71 persons who had Darshan of Lord Sri Venkateswara 26 persons came here on official visit and 45 persons came here to attend the marriage of their friends and relatives.

Out of the remaining, 51 pilgrims came here to perform (*mundan*), 'Thalaneelalu' ceremony to their children. 32 pilgrims came here with

INCOME OF THE PILGRIMS
PER MONTH WHO VISITED
T. T. D. IN THE YEAR 1980-81

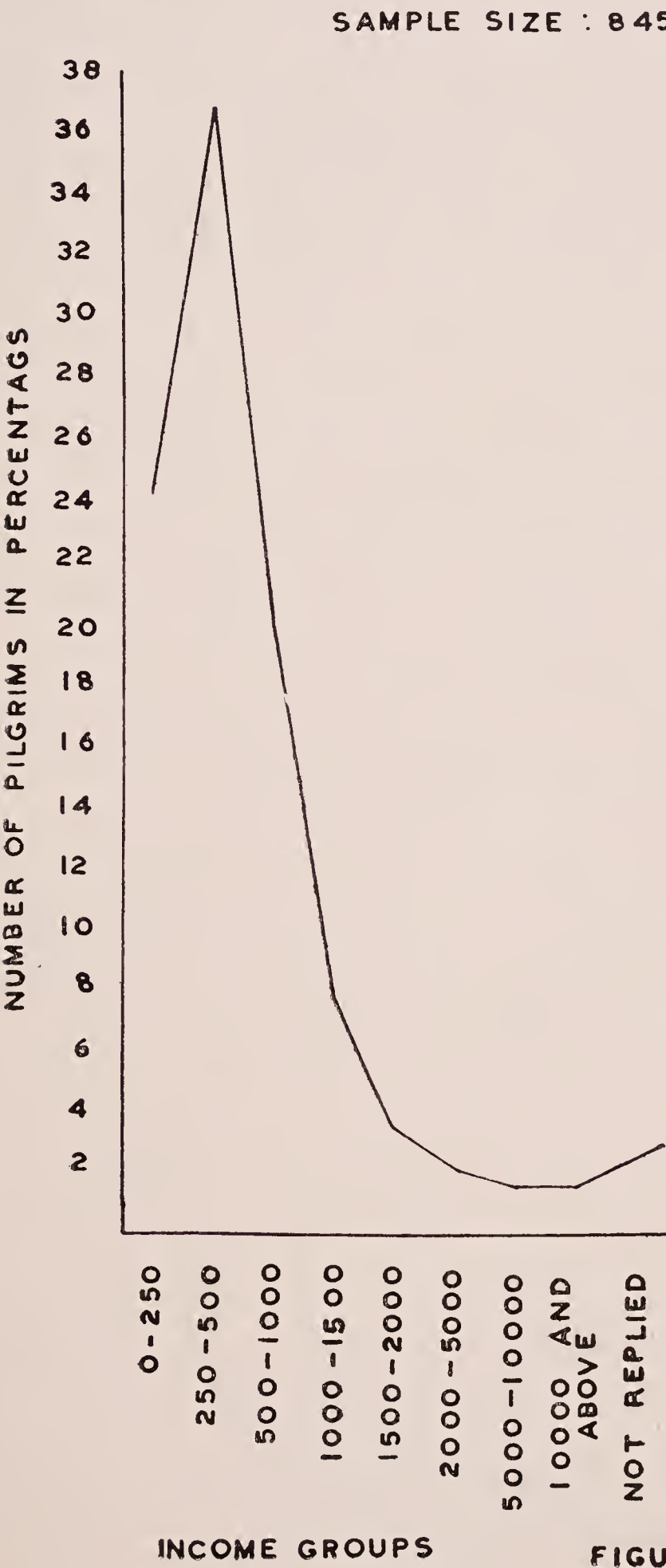


FIGURE 20

Table 28 : Motives behind the pilgrims who visited Tirumala-Tirupati
Devasthanams in the year 1980-81 Sample size 890

Sl. No.	Motives	No. of pilgrims	Percentage
1.	To have Darshan of Lord	257	28.88
2.	Tonsure for children	51	5.73
3.	To perform pooja (Arjita seva)	32	3.60
4.	Visits yearly once for their family welfare	37	4.16
5.	For mental peace	26	2.92
6.	Family God	24	2.70
7.	To fulfil their vow	20	2.25
8.	To offer money in the Hundi	19	2.13
9.	To pray for children	10	1.12
10.	Construction of new house	12	1.35
11.	Partnership business with God	21	2.36
12.	Male children born (to perform <i>Tulabaram</i>)	8	0.90
13.	To get good crops	5	0.56
14.	Easy delivery	6	0.67
15.	To pray for promotion	8	0.90
16.	Saved in accident	6	0.67
17.	To offer cow and kind to God	4	0.45
18.	Disease curing	26	2.92
19.	Pray for employment	6	0.67
20.	Marriage successful	13	1.46
21.	Missing person found	4	0.45
22.	Successful in examination	18	2.02
23.	Transfer	6	0.67
24.	Good God	6	0.67
25.	Naming ceremony	8	0.90
26.	Ear boring ceremony	11	1.24
27.	Annaprasan	23	2.58
28.	To perform marriage	21	2.36
29.	On tours	77	8.66
30.	Refused to tell	54	6.07
31.	Official visit, to attend marriage and some functions	71	7.98
Total		890	99.99

their families to perform various types of poojas because of their success in their business. 37 pilgrims visit yearly once to pray for their family welfare. 26 pilgrims come here occasionally to get mental peace and salvation. It is usual practice with them and whenever they come they will stay here for a week. 24 pilgrims responded that they visit Tirumala-Tirupati every year because their family deity is Lord Sri Venkateswara. 20 pilgrim's families came here to fulfil their vow of performing Thalaneelalu (*mundan*) Kanuka samarpana (offerings) in the Hundi. 19 pilgrims replied that they came here to have Darshan and to offer Kanukas in the Hundi¹ after their successful achievements. 10 pilgrims came here to pray Lord Sri Venkateswara for begetting children. 12 pilgrims responded that they came here to worship Lord Venkateswara because they were able to construct new houses. 21 pilgrims are having partnership business with God, so they are coming every year to give the share of the income to God in the name of 'Kanuka' and also they perform poojas (paid sevas). 8 pilgrims came here with their newly born babies to do 'Thulabaram' (baby's equal weight of coins offering in the Hundi). 5 pilgrims responded that their crops were damaged due to some infection, they prayed Lord Sri Venkateswara if they will get at least 60% of the crop what they expected, they will come and perform pooja to God. So they came here to fulfil their vow.

6 pilgrims came here to worship Lord because of their wife's easy delivery. 8 employees serving in State Government in Andhra Pradesh and Tamil Nadu came here to pray for their promotion. 6 pilgrims who came here with their families responded that their life was saved from the accident.

Among the four pilgrims, 2 pilgrims came here to leave cows at Tirumala because of the fulfilment of the vow, one businessman from Poona came here to do *Tulabaram*, i.e., equal weight of sugar to God because he had recovered from his illhealth. A Lambadi (Sugali) tribe pilgrim came here to leave his son aged about 8 years to serve the God at Tirumala because of his vow with Lord. 42 pilgrims came here with their families to perform different types of ceremonies to their children like *namakaranam* (naming ceremony), *karnabooshana* (earboring ceremony) *annaprasana* (first eating ceremony), *thalaneelalu* (*mundan*), *upanayanam* (sacred thread ceremony).

1. Hundi is a container where the offerings of pilgrims put.

The remaining pilgrims were found to be genuinely succeeded after having prayed Lord Sri Venkateswara in getting employment, marriage, passing examination and transfers, etc.

CONCLUSIONS

The Hindu place of pilgrimage usually gets large number of patrons. Similarly, Tirumala-Tirupati being the important place of Hindu pilgrimage in Andhra Pradesh has the patronage of devotees of all class, caste and different countries in the world. The attempt which we have made is to give a typological description of the pilgrims who were visiting Tirumala-Tirupati, the custom of circumambulation or 'Darshan of God' in certain sacred centres of Hindu pilgrimage. There is no restriction of castes, sex and age of the pilgrims.

Apart from the sacred activities in the sacred complex, the holy circle establishes relationships among the sacred and secular aspects in ritual interaction as has been opined by Saraswati (1965—pp. 35-43). The holy circuit serves as a nucleus for transmission of the great tradition to the Hindu peasants and "it also provides an opportunity to the people of different ethnic and economic groups to unite together for a sacred cause where all stand in parity" (*Ibid* 1965 pp. 35-43). The Table 28 clearly shows that people go to Tirumala-Tirupati to redress their specific problems and also for assurance for their future well being.

It is believed that there is a sacred 'aim' behind worship and that aim is to fulfil the desire of obtaining *punya* and to get rid of *papa*, apart from their personal motives. The pilgrims coming from different areas and caste stay together and all of them observe the rules and traditions of that faith of religious recitations, sacred fasts, restriction of food and diet. Thus, we note the process of continuity, compromise and combination of great and little traditions which are expressed through the sacred performances.

CHAPTER—VIII

MORPHOLOGY AND LAND USE ZONE OF TIRUPATI

In the previous chapters emphasis has been laid upon the study of the town with respect to its historical growth, importance and demographic features which contribute to the distinctiveness of the town. In this chapter an attempt has been made to examine the urban morphology of Tirupati

MORPHOLOGY : The study of morphology of this urban settlement is primarily concerned with the ground plan. The ground plan consists of external outline, internal arrangements of streets, forms and materials of buildings and the functional structure of the town. The buildings of the town have changed over a period of time, but the ground plan is relatively permanent *viz.*, the layout of street, the arrangements of buildings, market places, etc.

The physical and man made characteristics of sites, the historical background, the skyline, the green spots, the water bodies, the physical and cultural dominants, and indeed all the elements of the urban landscape are important components of urban morphology.¹ Consequently, it is to the ground plan that we should turn for the basis of a morphological treatment of towns, rather than to site or architectural style.² Urban morphology is concerned with the characteristics of town plan.³ Many urban Geographers are of opinion that morphology is synonymous with ground plan of the town.

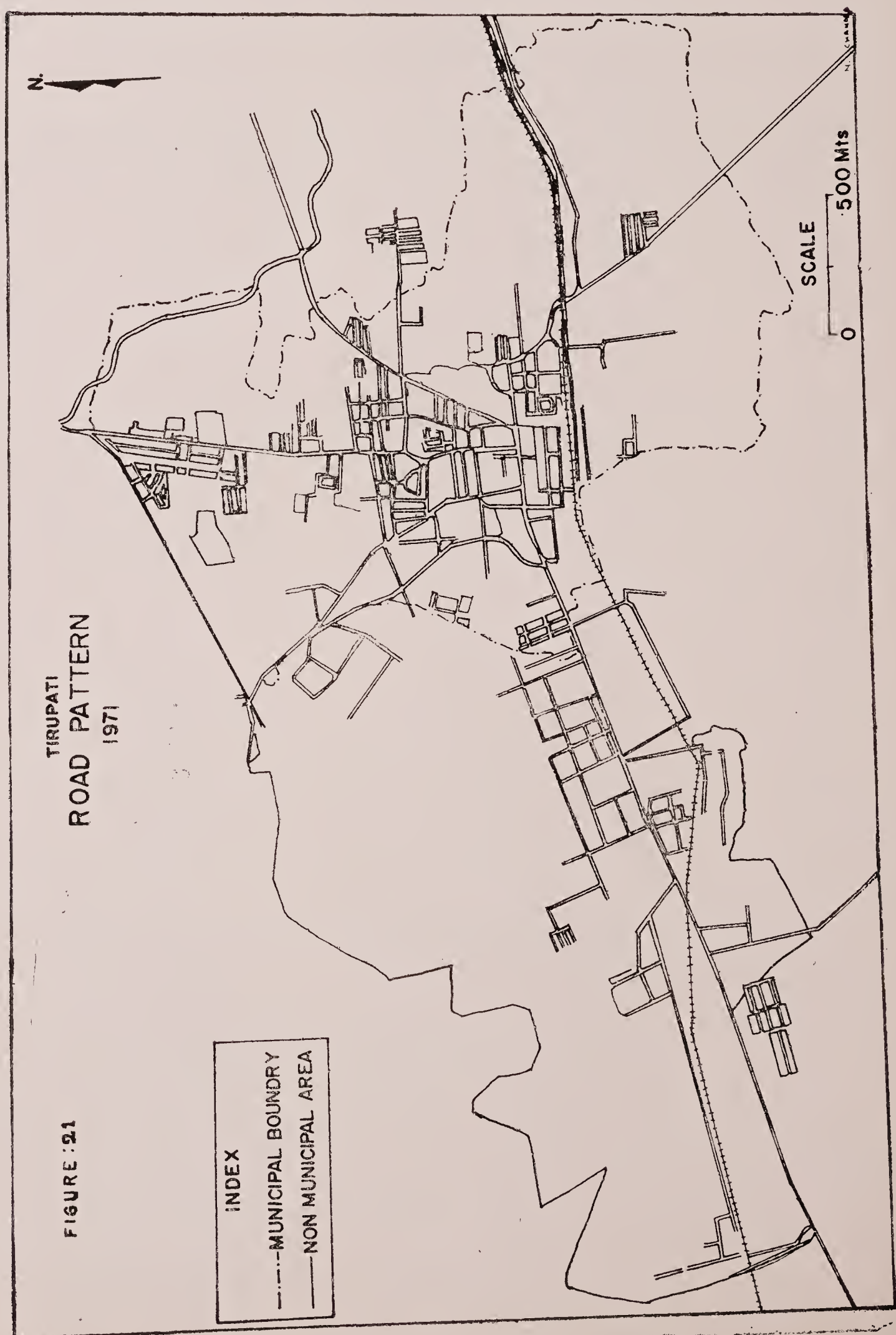
The town plan of Tirupati does not appear to have been greatly influenced by natural features. It consists of such important elements as temples, mosques etc., and market place, railway station and administra-

1. Ahmad E. : *op. cit.* p. 267.

2. Dickinson, R.E. : The morphology of the Medieval German towns. *Geographical reviews*, Vol. 35, No. 1, 1945 p. 75.

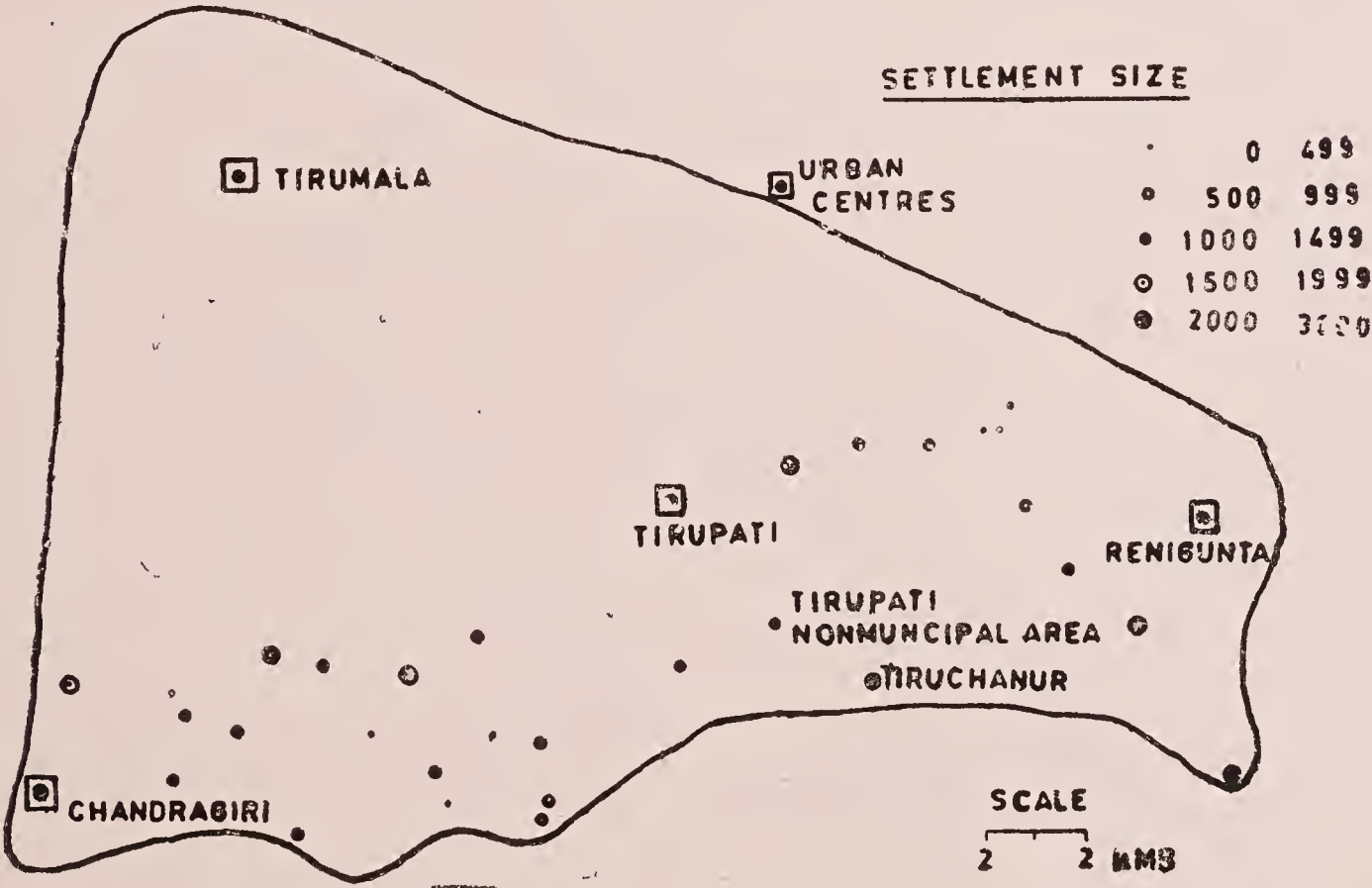
3. Dickinson, R.E. : The town plans of East Anglia : A study on urban morphology, *Geography*, Vol. XIX, 1934, p. 37.

tive offices etc. Of all these cultural features, temples here have greatly influenced the development of this town besides the history of the town.



Functions of this town have also affected the morphology of this temple town, and the religious, commercial, residential, industrial and administrative areas differ from each other in structure and appearance. In the commercial areas there is concentration of business shops, store houses, etc, in the residential areas the houses differ from each other, the administrative areas have imposing office buildings, meeting hall, educational institutions have different types of buildings with large open-spaces. Religious centre have quite different type of constructions which were constructed during the Vijayanagara period.

FIGURE 22
TIRUMALA-TIRUPATI URBAN COMPLEX
DISTRIBUTION OF SETTLEMENTS 1971



The changing means of communication within and outside the town have also influenced urban form and appearance. In the earlier days people used to cluster in areas of their choice. The roads in old areas are very narrow and congested. (Figure 22). The introduction of railways has brought about far reaching changes in the development and expansion of this town. The horizontal expansion of this town has taken place

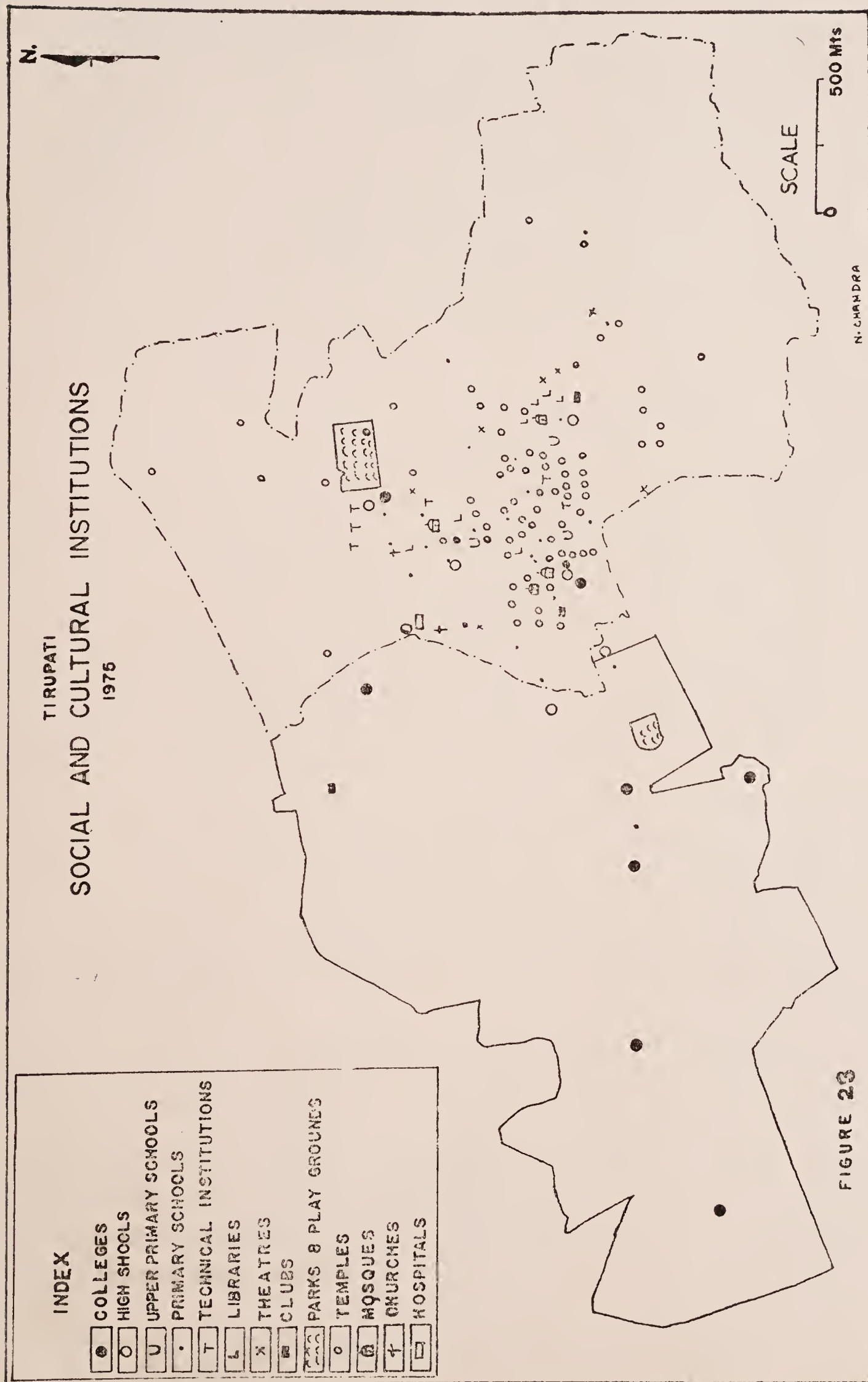
due to developments of means of communication, *i. e.*, railway, roads radiating from the service areas and within town boundary. Consequently the original external form has changed with new additions in certain directions.

The growth of Tirupati was and anti present is very haphazard. Specifications of zones like residential zone, commercial zone, industrial zone, etc, are not there. Almost all the zones are intermingled. However, the economic and cultural changes have played profound effect on the morphology of the towns. As a result the newer did not fuse into the older, but maintained its discrete identity through the creation of new cultural and economic activities. A separate industrial corridor is developing on other side. Thus, the morphology of this town is the resultant feature of a number of changes.

For the present study, Tirupati town has been divided into three morphological regions namely, 1. The sacred zone, 2. The secular zone and 3. The transition zone. The characteristics of each zone is given below :

1. *The sacred zone* : This zone is the inner zone developed between 12th and 17th centuries. This occupies the core of the town which includes the Bazar street, the first developed place namely Govindarayaswamy colony, Karnala street upto Ramulavari sannidhi street on the north (Fig. 23). The few historic buildings which were built by the Vijayanagar kings are still present in the temple core area. This is the commercial nucleus of the town and economically its most dynamic part. This has all types of houses and shops and has the highest density of population. The street systems diverge from this zone to the various sections of the towns. The lane system in this zone has developed entirely in response to the local needs. The lanes are winding in character. The functional character of this zone is very complex and diversified.

2. *The secular zone* : The growth of this zone can be considered to have started after the railway came in 1887. This zone includes all compactly developed areas up to Balaji colony on the west, Bhavaninagar on the north, Rayalacheruvu gate on the south and parts of eastern areas. This zone is predominantly residential in character with some overlapping of business and administrative functions. This zone is well linked with the town proper by a number of roads which are broader than the lanes of the inner zone. This zone is specialised with residen-



tial areas. Public buildings, offices, hospitals and small scale and cottage industries.

3. *The transition zone* : This zone is marked by the expanding settlement around the Tirupati town. Although the development of this zone was started in the early 1930's most of it took place after 1947. Its developed area are scattered, except in some areas namely T. T. D. quarters on the northern side. Residential density is low and business functions are very few. Residential population of this zone is largely inhabited by immigrants from various places, but different income groups dwell in various parts of the zone. Most of the educational institutions are located in this zone. This zone also includes some agricultural lands and open spaces.

LAND USE PATTERN OF TIRUPATI

According to Dickinson, "The use which can pay the highest rent at a particular place occupies the land"¹. In some areas this land value is low and there will not be any overcrowding of functions and overlapping of their zones. At the same time in some other areas, there is overcrowding of functions and overlapping of their zones within the town limits. Dickinson calls these zones as 'Natural Zones' as they are the outcome of natural process.² Such patterns of development are noticeable in Tirupati town too. Thus, the town and the area around it can be divided into different functional zones according to the morphology and to the use to which the land is put. A study of land use under various functions like residential, commercial, industrial, transport and communications, public and semi-public, etc., their special distributions as well as the extent of formation of functional areas in Tirupati is contemplated here.

The following table shows the proportion of the various categories of land use with its percentage of the total area of the town.

The data clearly shows that the development of the town have been slow. While 40 per cent of the municipal land is under agriculture, only 0.9 per cent land is under industry. No doubt plenty of vacant land is available for expansion and growth, it depends what pressure industry will put on the resources of the town.

1. Dickinson, R.E. "City region and Regionalism" 1956. p. 192.

2. Ibid. p. 145.

Table 29 : Land use pattern in Tirupati town—1971

Total area of Tirupati : 2,226.38 acres or 890.6 Hectares.

Total developed area : 557.68 acres of 231.1 Hectares. =26%.

Sl. No.	Land use type	Area in acres	% of total municipal area	Developed area	% of developed area
1.	Residential	281.22	12.6	281.22	48.7
2.	Commercial	17.16	0.6	17.16	3.0
3.	Industrial	20.50	0.9	20.50	3.5
4.	Recreational	26.90	1.2	26.90	4.6
5.	Public and semi-public	105.06	4.8	98.63	17.1
6.	Transport and communications	164.25	7.4	133.27	23.1
7.	Vacant land	435.30	19.5	—	—
8.	Agricultural land	889.58	40.0	—	—
9.	Land under water courses	285.61	12.8	—	—
Total.		2,226.38	100.0	577.68	100.0

CHARACTERISTICS OF RESIDENTIAL AREAS

The aggregational and segregational trends of the residential areas and economic, social and political status of the people have been responsible for the evolution and growth of different types and spatial patterning of residential areas. The tendency of the people to reside in the area occupied by the persons of their own group, based on caste, community religion, occupation or other interests has often resulted in the segregation of different culture groups in different parts of the town. For example, in Tirupati most of the Brahmins are living nearer to the temples or religious centres.

The residential areas of the town can be broadly divided into low, medium and high class residential area. The low class residential areas are found in the peripheral areas of the town. These areas are somewhat

congested and do not have any proper roads and lights which in turn make the locality look like a slum. The middle class residential areas differ from the low class residential areas in that the houses are somewhat better and relatively open. Mostly the houses in this locality are pucca. The roads are wider and systematically linked. New colonies for industrial, railway and other workers and some other building schemes, have been added to the middle class residential areas.

High class residential areas are comparatively better planned and most of these houses are found on the outer margins of the town away from the congested areas. Most of these type of houses are seen in the newly developed colonies like Balaji colony, the centre of Bhavani nagar, etc.

SLUMS AND DELIGHTED AREAS

The areas can be indentified as slum areas where the buildings are unfit for human habitation by reasons of delapidation, overcrowding, faulty arrangements and design of buildings, narrowness of streets, lack of ventilation and light. The increased tendency of migration of rural people in search of employment, industrialisation and around the town without simultaneous development of housing colonies for workers and inability to pay rent due to low-earnings and shortage of housing are some of the important causes which contribute towards the creation of slums in the towns.

The following table shows the extent of the slum area in that particular ward, and percentage to the total ward area.

Table 30 : Percentage of the slum areas in the respective wards—1971

Sl. No.	Ward No.	Area (in acres)	Existing slum area (in acres)	Percentage to the total ward area
1	1	70.39	0.79	1.10
2	4	65.34	26.68	40.80
3	6	385.32	1.29	0.30
4	3	298.27	7.76	2.80
5	17	31.01	7.75	25.00
6	19	823.47	11.16	1.30

HOUSING NEEDS BY 1991 AND THE LAND REQUIRED

The Town Planning Department of Hyderabad had surveyed this town in the year 1975 and estimated the growth of the population and land and housing requirements by the year 1991. The anticipated population of Tirupati town is 1,07,300 by 1981 and 1,74,800 by 1991. In 1971 the average household size was 4.93 which is likely to fall down in the coming decades. Accordingly, a household size of 4.80 for 1981 and 4.70 for 1991 are envisaged. On the basis of the household size in the respective years, the total requirements of the dwellings in the corresponding years are worked out by the same department as shown below :

Table 31 : Future requirements of dwellings

Year	Anticipated population	Anticipated average household size	Dwelling units required
1981	1,07,300	4.80	22,354
1991	1,74,800	4.70	37,191

¹ The number of dwelling houses in 1971 was only 8,918 as against the number of households of 13,362. This gives backlong of 4,444 dwelling units. Besides the existing backlong, about 8,922 additional dwelling units will be required by 1981 and a further addition of 14,837 dwelling units by 1991. By fixing future density of 15 dwelling units per gross square, an area of about 295 acres is required to meet the existing housing deficit. An additional area of about 600 acres by 1981, and a further area of about 990 acres by 1991 for purely residential use will be required.

HOUSEBUILDING ACTIVITIES AND SLUM CLEARENCE

With rapid increase in population in urban areas without simultaneous corresponding increase in housing accommodation the problem of housing takes a serious shape. It would be unrealistic to expect that the problem can be solved overnight. At the same time, it is felt that the needs and difficulties cannot be allowed to be postponed. Hence, the Government of India after careful consideration of the issue felt that unless they come to the rescue of the State Government and local

1. Data collected from the town planning department, Hyderabad.

Bodies by liberally subsidizing and granting loans to fight the acute shortage of housing, it is not possible to solve this enormous problem satisfactorily. The later part of the second plan and during the third plan periods, the Central Government proposed a large number of housing schemes and set apart huge sums of money for sanction to various classes of houseless people and agencies for the construction of houses. Various schemes relating to house building activity in Tirupati town are discussed below :

1. TIRUMALA-TIRUPATI DEVASTHANAMS HOUSING SCHEME

About 179 quarters were constructed by T. T. D. under low income group housing scheme at various places of the town and were already allotted for the staff members on rental basis. Under low Income Group Housing about 70 industrial quarters at Chittoor-Tirupati road, 23 staff quarters at S. V. Diary farm, 24 Alipini quarters and 15 quarters near Third Choultry were constructed.

About 169 quarters have also been constructed by the T.T.D. under Middle Income Group Housing Scheme. The Middle Income Group Housing comprises of about 10 staff quarters at Purandaradas Gardens, 48 quarters at Chittoor Tirupati Road, 84 Alipini quarters and 24 Sri Padmavathi Women college, 120 near T.T.D. new administrative building were constructed.

2. MUNICIPAL HOUSING SCHEME

About 16 quarters for scavengers were constructed at Leprosy Hospital Road. 48 additional quarters were also constructed and allotted to the scavengers of the Municipality. Staff quarters for the use of Municipal Secretary, Municipal Engineer, and Municipal Health Officer were already constructed and allotted to the respective officers.

3. CO-OPERATIVE HOUSING SCHEME

Under the Vidyanagar Co-operative Housing Scheme, 65 quarters for the Low Income group people were constructed in an area extending over 32 acres. Besides the e, 10 quarters for Middle Income Group people were also constructed in an extent of 3 acres. Under the Posts and Telegraphic Department Co-operative Scheme 96 quarters are proposed to be constructed in an area measuring about 8 acres near Davasi Matham.

4. STATE BANK OF INDIA STAFF QUARTERS

About 43 staff quarters for the employees of State Bank of India were constructed at Timminaidu Palyan Village and near Venkatachala-pathi Spinning Mills along the Renigunta Road in an area extending over 4 acres. Proposals are there for the construction of additional 50 quarters.

5. RAILWAY STAFF QUARTERS

Only five quarters were constructed and allotted to the staff members.

Slum clearance and rehabilitation : In spite of the general housing and land development schemes a few schemes for slum clearance schemes have also been taken. This however, could not ease the crowding problem in the slum areas.

Commercial areas : Tirupati, which is basically a religious centre has also flourished in commerce and trade in recent years. In the present decade, trade, began to grow slowly due to the influx of daily pilgrims and now it has many busy shopping centre. The commercial activities of the town are mainly concentrated in the central business localities, showing a ribbon development. Substantial land under commercial use is observed in respect of ward Nos. 14, 15, 17, 3, 8 and 1. Hotels, restaurants and lodgings around Govindarayaswamy Pushkarini, petrol banks along Renigunta Road and shopping street along Prayagadas Road and Seshachala street account for major portion of commercial areas in ward No 14. T.T.D. co-operative stores, retail shops and restaurants along Govindarayaswamy Car street and Govindarayaswamy Sannidhi street are the important commercial centres of ward No. 15. Prakasam Road and Bazar street are the important commercial areas in ward No. 1 and 8 respectively. Retail shops along Chinna Bazar street and Gandhi road account for a major portion of commercial area in ward No. 3. Besides these major business centres, retail trade is carried on in almost every street in the town. There is no locality in Tirupati which is exclusively used for commercial use. The frontages of almost every building on the main roads like Gandhi road and Govindarayaswamy Car street are occupied by the commercial establishments with residential and industrial uses are intermingled with the commercial uses aggravating the problem of over crowding. In addition to these shopping areas, there are

specialised whole-sale and retail grain and vegetable markets in this town. The town draws its supply from various centres of the state and serves the needs of the towns people.

Thus, the commercial areas present in this town serves not only its town people but also the neighbouring rural and urban areas.

Industrial Land use : Industrially this town is very important. A separate industrial zone was earmarked on Tirupati-Renigunta Road and Tirupati Madras Road. Service types of small industry are found in all wards, there are fine concentration of industry, covering about 16.97 acres of land, the rest only about 3.53 acres of land is covered in other 14 wards of the town. On the whole an area of about 20.5 acres is under industrial use within the town limits. Significant land under industrial use is confined to only five wards, viz., 6, 13, 2, 18 and 19. The localities of those five wards are as follows :

Table 32 : Main industrial areas and their locations 1971

Sl. No.	Industrial locality	Acres	Location (wards)
1.	Chintakayale street	2.10	2
2.	Kapilatheertham road	7.92	6
3.	Thathanagar	3.81	13
4.	Bhavani nagar	1.34	18
5.	Tiruchanur road area	1.80	19
		16.97	

Tirumala-Tirupati Devasthanams worksrop, T T. D. Press and Metal Industries along Gali street are the important industries of ward No. 6. Saw Mills along Tulak Road, Flour Mills at Sunnapu street, V.R.R. Ice Factory, Andhra Pradesh State Road Transport Corporation Bus Depot and a Textile unit at the end of Tulak Road account for the major portion of industrial land in ward No. 13. Ward No. 2 contains C.D. Metal Industries and M.P.N, Metal industries, Saw Mills along Sunnapu Gunta street and Tiles Industry at Kcrlagunta Road are important industries of ward No. 18. Automobile servicing industries to-

words Renigunta Road are the specific industries of ward No. 19. The remaining only 3.5 acres of land under industrial use is found in 14 wards with various types of industrial activities.

UBIQUITOUS SMALL INDUSTRIES AND SERVICES

The industries and service under this head produce cheap goods or articles of daily consumption, or perform auxiliary services helpful in running the principal urban activities. They are found amid active residential and commercial areas. Flour Mills are widely dispersed throughout the town. Auxiliary services such as engineering and printing are found in by lanes near principal commercial roads and around industrial centres.

In view of the fact that no land in the town was earmarked for industrial use and that the land value is too high in the town, most of the industries of Tirupati have come in recent years in its sub-urban areas.

Educational zone : The emergence of a well planned educational zone in the western outskirts of the town adds much significance to this town. But this area is confined to Tirupati-non-municipal area. However, proposals have already been made to include this area under this town. This zone comprises of S. V. University, S. V. Arts College, S. P. W. College, S. V. U. College of Engineering, S. V. Agricultural College, S. V. Veterinary College, S. V. Medical College, Kendriya Sanskrit Vidyaneeetha (Figure 23). All these colleges form into more or less a well marked zone. The other colleges and schools of the town have not formed into a zone. The schools which are scattered all over the town do not conform to the prescribed standards either in their location or in space and building requirements.

INDUSTRIALIZATION AND URBANIZATION

Untill the out break of the industrial revolution all the cities of the world were of 'pre-industrial type'. The pre-industrial cities have always functioned as a religious centre or the seat of political power. Temples were the mediators of man to his secular relations, physical and social environments as well as to his supernatural involvements during the pre-industrial era. Thus the temples or other forms of religious institutions were the dominating element of urban life till the industrial revolution. Before the Muslim period in India, most of the Indian cities were built beside a temple or a royal citadel. The Tirumala-Tirupati came into existence long before the industrial revolution and is regarded as the ancient temple towns of the Indian Peninsula.

Before the Aryanization of the religion in South India, the people of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala followed Dravidian practices which were not based on any particular religious philosophy or caste system. Upto 7th century A. D. there is no evidence of the worship of the Aryan Gods like Vishnu, Shiva and the minor deities like Ganapathi, Subramanyaswamy, Garuda, Anjaneya, etc. Jainism, Buddhism and Brahminism entered South India in the beginning of the 1st century A. D. Even after the influence of these religions, the Dravidian practices without any change in South India continued for a few more centuries.

Tirumala-Tirupati was almost an unknown and unimportant place till the 9th century A. D. We can see the earliest direct reference in the hymns of Nammalwar the great Vaishnava saint who lived during the second half of the ninth century. In his devotional songs, he has praised the deity of Tirumala temple. After the construction of the temple the area around the temples became a good residential centre. Due to the divine power of the deity people, from far and wide came to the spot and offered poojas. With the increase of devotees number of poojas also increased. To systematise the practices a Brahman Poojari (priest) was appointed by the king (Krishnadevaraya). The places around the temple where such activities were conducted developed into an urban area with the temple as its nucleus.

Sri Venkateswara and Sri Govindaraya swamy temples are the nucleus of the two towns Tirumala-Tirupati. The growth of Tirupati is

peripheral to the Govindaraya swamy temple. During the days of the inception of the temple the poojas and the rituals were very simple, both in theory and practice and expenses for the daily services were very little. The functional system employed for the temple service was also simple and homogeneous in nature. When Vaishnava Brahmins established their superiority in temple affairs the poojas and the rituals adopted institutional shape and this was followed by the introduction of costly and time consuming ceremonial performances. The changes and expansion in the system of poojas and rituals naturally lead to the corresponding expansion in the composition of the maintenance system also. Each separate caste and sub-caste was allotted to a particular function in the temple and to accommodate a particular caste group new functions were created.

INDUSTRIAL DEVELOPMENT

Tirupati is not an industrial town but essentially a tertiary town. Out of the total population of 65,843 only 18,930 (1971 census) are reported as workers, accounting for 28.7% of the total population of the total workers engaged in various occupations, the category of workers employed in other service ranks first followed by trade and commerce. About 14.1% of the workers are engaged in industries.

With the establishment of the Andhra Pradesh Industrial Infrastructure Corporation Limited, the growth of Industries in Tirupati got accelerated. The State Governments purpose of promoting industries may be visualised in respect of the objection set by the corporation.

1. To provide industrial plots of land at selected places.
2. To provide financial assistance and subsidy.
3. To procure industrial licenses from Government of India for projects of fundamental importance and to set up industrial units for the same.

It has even widening scope as a promoter of progressive industrialisation, the Andhra Pradesh State Financial Corporation (APFC) now turns its full attention towards Chittoor district in general and Tirupati in particular.

Today the Corporation (APFC) has a total investment of rupees Nine crores in the district, of which rupees Five crores are invested in the temple

town alone. The Corporation in its attempt to make an equitable distribution of industries through the State, has financed four large scale industries, eight medium and over one hundred and sixty small scale units in Tirupati. At Tirupati the setting is ideal for different kinds of industries. The place has the advantage of being close to raw material sources, like good forest resources of timber, bamboo, red sander, etc. Over one sixth of the total land is covered by forests. Over 20 thousands pilgrims visit Tirupati daily, thus creating a good demand for domestic utensils, toys, framed photos, etc.

Mineral resources like iron, manganese, granite metal, sand, different types of clay, quartz and soapstone—an important non metallic mineral used in the manufacture of insecticides are found here. There is a great demand for agricultural implements. Only 20% of this is met by internal production. Automobile parts and accessories are also in great demand. All in all Tirupati offers terrific opportunities for different kinds of entrepreneurs. The Chittoor district has been rated 'A' by the small industries service institute for its excellent prospects for eventual development.

To facilitate rapid industrialization, Tirupati has been identified as an important industrial development area. The corporation offers incentives and special benefits. To encourage entrepreneurs to exploit the tremendous industrial potential this place offers concessional finance and a Central subsidy of 15% cash is also offered to entrepreneurs here.

Added to the easy availability of new material, are the strategic location of Tirupati and the well developed transport system that facilitate marketing operation. Industrialists from Tamilnadu and Karnataka are finding the place very convenient to set up their units.

INDUSTRIAL DEVELOPMENT AREA TIRUPATI—RENIGUNTA ROAD—MADRAS ROAD.

From Table 33 it is apparent that by 1961, Tirupati had assumed an industrial character. As far as the industrial growth of the town is concerned, prior to 1961 there were only two industrial units 'Mopeds India' manufacturing suvega scooter, and 'Scooter Car' manufacturing three wheel cars. During the year 1962 onwards there was a marked growth in the industries. The Andhra Pradesh Industrial Infrastructure Corporation Limited and Andhra Pradesh State Finance Corporation ex-

tended their assistance to meet the various requirements of the industrial concerns of the State and Tirupati in particular. In the year 1962, at an estimated cost of Rs. 2 lakhs an area of 15-40 acres of land was sanctioned by the Government of Andhra Pradesh along the Tirupati-Renigunta Road. The entire areas was divided into 37 plots which were allotted to different entrepreneurs as shown in the Table 33. Again in the year 1963, in the name of 'Assisted Private Industrial Estate' an area of 27.95 acres of land adjacent to the previous industrial area was acquired by the Andhra Pradesh Development Corporation Limited. The area was divided into 34 plots of different sizes and was allotted to different entrepreneurs.

The Satellite Industrial Estate was started in the year 1976 comprising of 10 industrial sheds which were of uniform size of 30' x 62 YZ'. These sheds were allotted to the different entrepreneurs. An area of 81.57 acres was accumulated again in the year 1978 in the industrial area to locate the electronics complex and it was allotted to the three big entrepreneurs namely :

- I. M/S Southern Transformers and Electricals Ltd.,
- II. M/S Repute Tractors & General Engineering Company.
- III. Eenadu a Telugu daily News Paper.

The agro-industries like Rice Mills, Flour Mills, and Oil Mills were the important industries of Tirupati town from its earliest stages. Tirupati was having a sizable number of cottage industries connected with the manufacture of brass metals even in the pre-independence period. As the seat of administration of Tirumala-Tirupati Devasthanam office, a T.T.D. Press and T.T.D. workshop are also located in Tirupati, There are no large scale industries within the Municipal limits of Tirupati.

The planning and Development Board for Rayalaseema have appointed a sub-committee on industries and mines to go into the problem of existing industries and indicate the possible industries which could be developed in the Rayalaseema region. Tirupati town with its industrial suburbs like Renigunta and Gajulamandyam would become as an important centre for industries also. The region around Tirupati comprises mostly of Chandragiri taluks which is rich in the production of agricultural commodities like sugar-cane and groundnut, utilising these

Table 33 : Type of Industries Present at Tirupati Industrial areas

Sl. No.	Category	Total Units
1.	Ancillary to railways	1
2.	Aluminium vessels and utensils	1
3.	Fruit, squashes, jams and pickles	1
4.	Hindalium products	2
5.	Sign boards	1
6.	Electric goods	5
7.	Air Cooler and bottle coolers	1
8.	Flourecent light fittings	1
9.	Rubber products, plastic goods, photos	5
10.	Toys	2
11.	Granite stone polishing	1
12.	Iron castings and pipes	4
13.	Cardboards and paper products	2
14.	Cold storage	1
15.	Tools, crafts, horns, etc., for automobiles	5
16.	Metal falsification	1
17.	Sulphates and other chemicals	8
18.	Industrial bricks	1
19.	Chicory Powder	1
20.	Agricultural implements	2
21.	Solvent oil extraction	2
22.	Metal arc welding electrodes	1
23.	Asphaltic roofings & plain sheets	1
24.	Seed processing	2
25.	Newspaper printing	1
26.	Readymade garments and cloth factory	2
27.	Soaps and detergents	1
28.	Manufacture two wheel mopeds and three wheel scooter car	2
29.	Flour mills	2
30.	Integral coach factory railways (under construction)	1
31.	Sugar factory	1

agricultural raw materials, rice and oil mills and sugar mills are established in the industrial development area in between Tirupati and Gajulamandyam road. The red-sanders, wooden toy making industry in the neighbourhood of Tirupati can also be expanded by arranging timely and adequate supplies of red-sanders and soft wood from the forest department.

There is every scope for the development of stainless steel utensils at Tirupati. As there is an increasing demand from pilgrims for brass, copper and stainless steel utensils. The existing unites at Tirupati can be properly organised and expanded to meet the increasing demand.

CHAPTER IX

SUMMARY AND CONCLUSION

Quite a few studies are attempted in India and abroad on the urban complex especially of sacred complex. Here a humble attempt is made to study the urban complex of Tirumala-Tirupati which is a pilgrimage centre for Hindus.

The pretest research work opens with a brief description of the landscape of the sacred towns of Tirumala-Tirupati and its geographical background. The growth and development of the temple through ages, gradual construction of major and minor temples, present administration of Tirumala-Tirupati Devasthanams have been narrated.

The emergence of Tirumala-Tirupati urban complex is entirely due to the religious importance of Tirumala-Tirupati and other temples situated near about in Tiruchanur, Mangapuram, Srinivasamangapuram, Kapilateertham and Papavinasanam. Most of the pilgrims who visit Tirumala-Tirupati invariably visit other temples too. The Tirumala-Tirupati sacred complex described above is extensively known and very popular and is therefore the basis for the development of the Tirumala-Tirupati complex. In fact, the educational commercial, industrial and nodal importance of the urban complex has been later addition shorting from the original religious eminence of Tirumala-Tirupati.

The sacred complex consists of one or more sacred centres, all interwoven, interdependent and inter connected to form into an integrated whole functionally and structurally. The relationship between sacred centres of the sacred complex is symbiotic and reciprocal. The growth of the urban complex is no doubt owing to the growing importance of the temple complex, but it cannot be denied that the development of the urban complex has contributed in enlarging the growing importance of the temples. The two now mutually influence each other. The Tirumala-Tirupati Devasthanam is the richest religious authority in India. It is said that it is second only to the Vatican amongst the ecclesiastical

institutions in the world in terms of annual income and opulence. The annual income of the temple exceeds Rs. 160 millions.

After the consecration of the temple of Sri Govindaraya at the foot of the Tirumala Hills in about 12th century a small settlement around the temple was planned by Sri Ramanuja with the four Mada streets. As it has been stated earlier, Sri Ramanuja took great pains in making the settlement a prosperous village and named it Tirupati. The families of the Vaishnava Archakas, the Acharya purushas, the temple mirasidars and merchants who supplied provisions to the temple were settled around the temple. That small colony was expanded during the Vijayanagara times (1336-1680 A.D.).

The formation of sacred complex, the establishment of Sri Venkateswara University, Sanskrit Vidyapeeta, Medical college and a number of large educational institutions of higher learning, the influx of population, the increase in commercial and industrial activities, the increase in cost of land and rental values, the development of infrastructure, transport and communication facilities, all in combination have enhanced the importance of Tirumala-Tirupati and diversified the functions of the town. Thus the settlements highly parasitic in nature depending completely on the income derived at cost of the pilgrims is now developing its own economic roots independently. All these factors have contributed to the rapid growth of the urban complex especially after 1961.

The original population predominantly composed of Brahmin priests and petty business people is unable to find resources to contribute to the development of Tirumala-Tirupati which has suddenly registered a rapid growth. Presently, the composition of the population of Tirumala-Tirupati has considerably changed and has become more cosmopolitan and diversified. The influx of population especially is mainly due to the employment opportunities provided by a large number of educational institutions, setting up of Government and non-Government offices, banks, transport establishments, expanding of the Tirumala-Tirupati Devasthanam administrative offices and various services required to meet the demands of a rapidly growing town.

SPATIAL DEMOGRAPHIC AND STRUCTURAL ASPECTS

The urban complex is entirely situated in Chandragiri taluk. The total area of the urban complex about 208 sq. km. and has a population of

about 1,51,074 as per 1981 census. The average density of population in the urban complex is 693 per sq. km.

The occupational pattern, the density structure and function of the settlements within the urban complex present significant variation. Tirumala which is completely controlled by the Tirumala-Tirupati Devasthanams as all the population is directly related to the temple Tirupati town essentially performs religious, educational, commercial and industrial functions. Renigunta is mainly a nodal centre with considerable amount of commercial activity. Tiruchanur is basically a religious and commercial centre.

The growth of Tirupati and its urban complex upto 1951 was quite slow. But since then it has witnessed a phenomenal growth, because of increasing number of pilgrims, establishment of S. V. University and other educational institutions of higher learning besides the rapid growth of commercial and banking activity. To put it in a nutshell, the entire growth of the urban complex was based on the temples and establishment of educational institutions of higher learning and the development of commercial activity were centered round the temple activity. Now these functions have gained independent status and are able to add to the prestige and popularity to the temple as well as to the town. Thus the urban complex is now multifunctional and the relationship between growth of the town and the temple is reciprocal and mutually beneficial.

LINKAGE OF SACRED COMPLEX

Tirupati is closely linked with Tirumala, Tiruchanur, Mangapuram by bus to facilitate the movement of pilgrims. Tirumala-Tirupati towns are functionally indivisible because they are symbiotic, these are linked by two ghat roads one for the forward movement and the other for the return. A fleet of hundred buses besides a large number of taxies and private cars ply throughout the day and till late in the night. A variety of services are provided to meet the requirements of a very large number of pilgrims. Besides, a large number of people daily come to Tirupati from a large number of settlements all around for selling grains, vegetables, milk, etc., and for education, office, medical and other service activities. Besides well knit internal linkages within the urban complex, it has developed strong external linkages also. Buses

directly connecting Tirupati with Madras, Bangalore, Kanchipuram, Hyderabad, Srisaïlam, Vijayawada, Salem, Kolar, etc., ply daily. In addition, the urban complex has both broad and meter gauge railway lines with direct connections to Madras, Hyderabad, Bangalore, Delhi and Puri. The external linkage of Tirupati is further strengthened by the construction of an aerodrome with daily air flights to Madras and Hyderabad.

THE SACRED COMPLEX

For a systematic description of the sacred complex of Tirumala-Tirupati, we have used various terms coined by Vidyarthi to classify the sacred Kshetra of Tirumala-Tirupati. As elsewhere a process of growth and elaboration of the sacred centre at Tirumala-Tirupati has been noted. We have provided a typological description of the various categories of sacred performances that are usually performed in a place of Hindu pilgrimage. The pattern of the various fairs and festivals bringing out their essential elements in ritual, occasion of performances of these rituals, purpose of these performances as well as the extent of participation of pilgrims and the priests in such performances have been given in detail. The daily performances at Tirumala-Tirupati are a combination of the 'Vedic', the 'Puranic' and the Brahmanical form of rites and rituals, suggesting that while some rituals have continued and retained their original forms, others have been modified to meet the emerging and developing situation. For example, sheer pressure of pilgrims has compelled the Tirumala-Tirupati Devasthanams authorities to keep the temple open for a longer duration. Some of the rituals have to be started very early in the morning. The duration of some other rituals have to be curtailed. Tirumala-Tirupati regularly gets very important people. Their schedule is fitted into the daily ritual schedules, which requires a variety of adjustment. One of the conclusions we derive from this study is that the shrine has not influenced the Hindus only but also members of other faiths and religions like the Muslims, Christians, Buddhists and some tribes. The faith in Sri Veskaateswara binds the people of various religions together and thereby promotes social cohesion and group solidarity.

The organisation and the working of the various functional values of the shrine have been described. It brings out in bold relief that the shrine utilises the services of the thousands of people belonging to various castes and thus establishing a perpetual bond of unity and interde-

pendence. The economy of the towns rotates round the activities of the shrine and the pilgrims.

Sufficient light has also been thrown on the trends and motives of the pilgrims. The shrine is of exceptional splendour and sanctity officiated over by a large number of priests, great importance being attached to the homage.

MORPHOLOGY AND LAND USE ZONE

The original street pattern of Tirupati was mainly rectangular pattern, with rectangular streets around the main temples, namely, Govindaraya-swamy temple and Kodandaswamy temple. Since the temple chariot has to move along the streets the original streets here were broad. However, many of these streets became narrow because of encroachments from traders, squatters, etc. The crowd also has been ever increasing. With all these development, the old streets are not able to cope up with the need demands on them. Land value has gone up resulting in rise in rents and speculation in land. There is acute shortage of housing and overcrowding in the old towns. However, many of the new extensions which came up after 1951 have modern facilities. There is scope for further development, 19.5% of the area in Tirupati is vacant and 40% of the land is under agriculture.

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APPENDIX

A complete list of Sri Ramanuja's works

1. 'Vedanta—Sangraha'—a treatise setting both the principles of Visistadvaita, reconciling the different conflicting srutis.
2. 'Sribhashya'—a detailed commentary on Badaranana's 'Brahmasutras'.
3. 'Gita-Bhashya'—a detailed commentary on the Bhagavat-gita.
4. 'Vedanta-dipa'—a brief commentary on the Brahma-Sutras.
5. 'Vedanta-sara'—a brief commentary on the Brahma-sutras and intended for beginners.
6. 'Sarangati-gadya and
7. 'Sriranga-gadya' } Tale about sarangati or self surrender.
8. 'Sri Vaikuntha-gadya'—describes Sri Vaikuntha and the state of the liberated.
9. 'Nitya-grantha'—a short manual, intended to guide the devotees, to perform their daily round duties, particularly in the worship of the Lord.

Important poets and their works on Lord Sri Venkateswara

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| 1. Revanuri Venkataraya | — | 'Sripada-renu-Mahathyamu'. |
| 2. Kakamani Murtikari | — | 'Rajavahana-Vijayamu'. |
| 3. Siddhiraju Timmaraju | — | 'Paramayogi Vilasamu'. |
| 4. Tarigoppula Mallana | — | 'Condrabhasu-charitamu'. |
| 5. Pingali Surananja | — | 'Kalapurnodayamu' |
| 6. Sresthaluri Venkataraya | — | 'Srinivasa Vilasa Sevadhi'. |
| 7. Ganapavarapu Venkatakavi | — | 'Sri Prabhandaraja Vijaya Venkatesa Vilasamu'. |
| 8. Cellopilla Narasakavi | — | 'Venkateswara Vilasamu'. |
| 9. Vattipalle Narakanthirava
Sastrulu | — | 'Sri Venkateswara Stotna'.
'Sri Venkateswarasatakam'. |
| 10. Author not known | — | 'Venkatachala Vilasamu'. |

GLOSSARY

Local Words

English Equivalent

Agni

Fire

Acharya

A spiritual guide or preceptor, one who profounds particular philosophy.

Archane

Fixed to be twelve.

Arti

Act of weaving light before an image.

Bhakta

Devotee of God.

Bhakti

Devotion to God.

Brahma

The Creator God.

Brahman

The absolute, the supreme reality of Vedanta.

Bhagavat Purana

A religious book of Hindus

Dana

Giving away in charity.

Darshan (a)

Seeing : paying a visit to a deity or a holy man ; a system of philosophy.

Devata

Male God or Godling.

Devi

Goddess.

Dharma

Righteousness, duty, the inner constitution of a thing which governs its growth.

Dharmasala

A house built by a rich devotee for the free staying of pilgrims.

Dhupa

Incense.

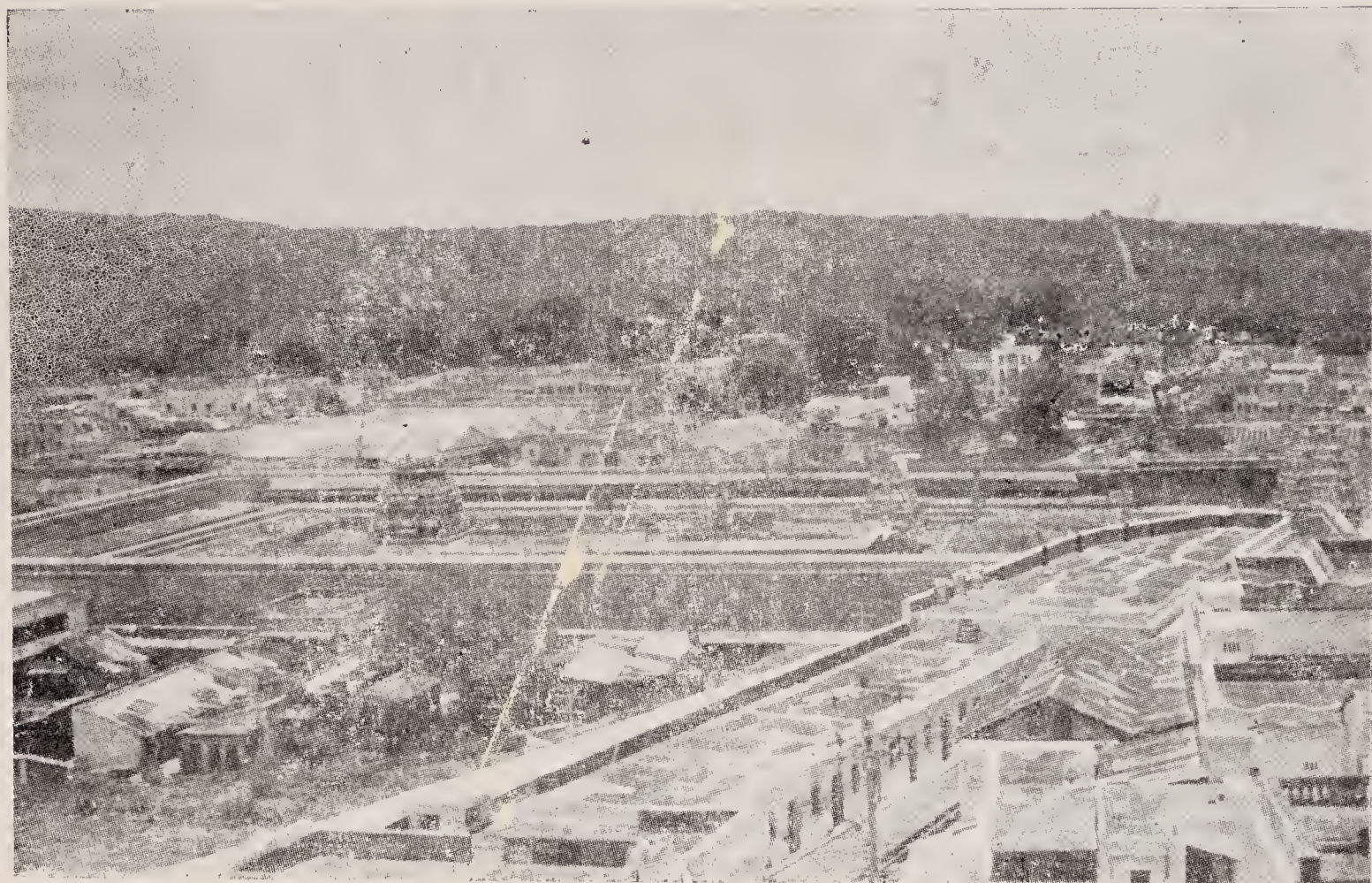
Dhoti	Lower cloth, about five yards in length especially the dress of Hindu men.
Dhyana	Meditation, Contemplation.
Dipa	Lamp.
Ekadasi	Eleventh day of each half of a Hindu month, a sacred day for ritual observance like fasts, special ritual baths and temple worship.
Garutmat (Garuda)	Name of a mythical bird ; Vehicle of Vishnu (the chief of feathered race and the enemy of serpent race).
Govinda	A name of Sri Vishnu.
Guru	One's spiritual teacher.
Ghee	Clarified butter
Hari	A name of God Vishnu, since. He renders the sins of His Votaries.
Hanuman	The name for the 'monkey' who was a great devotee and a servant of the epic God Rama, he is worshipped a giver of Physical strength.
Homa	Offerings oblations to gods by throwing ghee, rice, sesamum, etc., into the consecrated fire ; a form of Vedic worship.
Homa-agni	The sacrificial fire.
Jap	Worship by repetition of sacred words.
Kaliyuga	Name of the last and the worst of the four yugas (or ages).
Karma	Action in general, duty, ritualistic worship.

Karthic	A month of Hindu calender (October November).
Karm-Kanda	The part of the Vedas that deals with rituals and sacrifices.
Kshetra	'Ground' especially an extensive mythological holy area including numerous sacred centres, in one ancient text.
Sri Krishna	Name of the most celebrated Avatar or incarnation of Lord Vishnu.
Lakshmi	Name of the Goddess of fortune and beauty, the consort of Vishnu—also known as Sri Devi.
Mahant	Head of a temple or monastery.
Mangali	The caste of barbers.
Mantra	Instrument of thought, sacred text of speech, a prayer or a song of praise. A Vedic hymn or sacrificial formula.
Math	A Hindu monastery.
Moksha	Salvation, release from transmigration, final spiritual emancipation.
Narasimha	'The man-lion', the fourth incarnation of Vishnu.
Navaratri	'Nine nights', a festival in honour of the Goddess Durga.
Nitya	Eternal.
Padmanabha	Name of Vishnu from whose navel sprang the lotus which contained Brahma, the future creator.

Pancharatra agama	Name of sacred books accepted by the Vaishnavas, the rituals in majority of Sri Vaishnava temples performed according to this agama.
Pithadipati	The pantiff of a seat of religious institution.
Prabandha	Any literary production. The sacred composition of Alwars.
Parivaradevatas	Also called 'avarana devatas' or subsidiary shrine units in a temple complex, auxiliary to the main deity.
Prasadam	Food offered to deity or remnants of food taken by a holy man.
Puja	Worship, reference.
Pujari	Worshipper, the shrine priest.
Purnima	Full moon
Pushkarini	A sacred bathing place.
Ramachandra (Rama)	The hero of famous Hindu epic 'Ramayana'.
Ranagamandapa	Equivalent to 'Novaranga' a large pillared hall at the outer part of the main temple unit under the shrine limit.
Ranganatha	Name of the image of Sri Vishnu as worshipped in the famous shrine of Srirangam.
Sanatana Dharma	The Eternal Religion, refers to Hinduism formulated by rishis of the Vedas.
Sankaracharya	One of the greatest saint—philosophers of India and an exponent of Advita Vedanta (A.D. 788-820).

Sanyasi	A Hindu monk.
Sastra	Scriptures, religious treatises ; code of law.
Sesa	Name of a celebrated mythological thousand—hooded serpent regarded as the emblem of eternity.
Sita	The exalted consort of Sri Rama.
Siva	The Destroyer God, the third of the Hindu Trinity, the other two being Brahma and Vishnu.
Sri Devi	Name of Lakshmi, the consort of Vishnu.
Srinivasa	Name of the presiding deity of Tirupati or Venkatagiri. Also called, Venkatanatha, Venkatesa or Balaji.
Sri Sampradaya	The class of devotees who worship Sri Vishnu or Sriman Narayana as the Supreme according to the philosophy of Visistadvita as expounded by Sri Ramanuja.
Sri Vaishnava	Relating or belonging or devoted or consecrated to Vishnu. A worshipper of Vishnu. One of the main sects of Hinduism.
Swami	Lord, Master, spiritual preceptor.
Tirtha	Pilgrimage, place of pilgrimage.
Tulasi	A plant sacred to Vishnu.
Utsava-Vigraha	The moving image of a deity which is carried in procession, etc., during festivals as distinguished from the non-moving image which is worshipped in a temple.

Vaiganasa-gama	Name of sacred books accepted by Sri Vaishnavas, the rituals in Tirumala are performed according to this agama.
Vaisya	The third or the merchant caste in Hindu society.
Veda	Name of the religious texts.
Vimana	‘Upanadi—stupi-parayantam vima- nam’; whole shrine from base to final; from ‘Upana’ to ‘stupi’ con- sisting of adhisthana (basement) ‘pada’ (pillars) or britti (walls) ‘prestara’ (entablature) ‘gri-va’ (neck), ‘sikhara’ (head of roof); strongly em- ployed or the superstructure alone sometimes.
Visistadvaita	Qualified non-dualism. The philoso- phy systematized by Sri Ramanuja.
Vishnu	One of the three major deities of the Hindus, usually noted as protector of the universe.
Yajna	Act of worship or devotion, offering, oblation, a sacrifice.



Bird's view of Tirumala complex



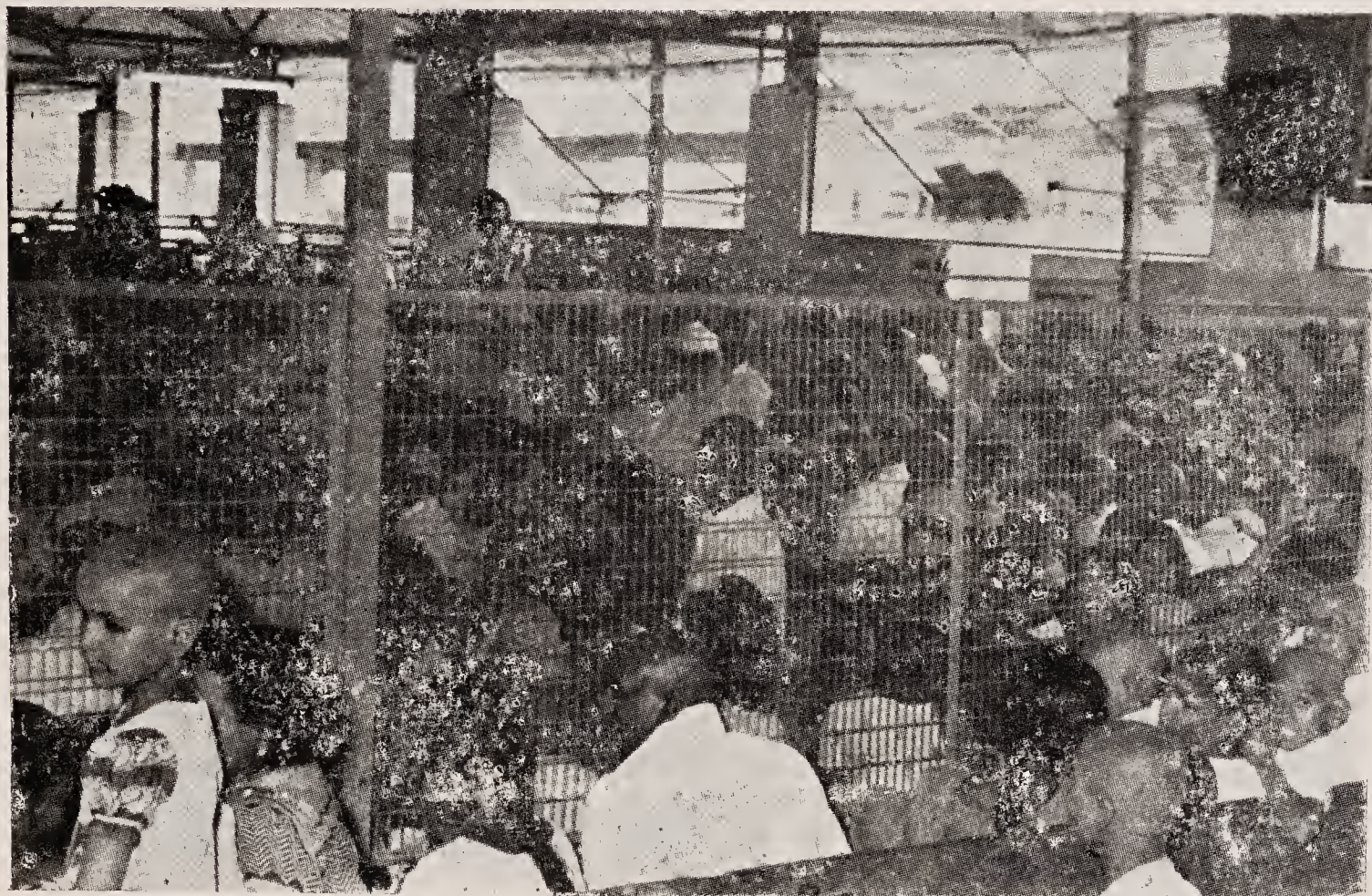
Thalaneelalu (Mundan)
ceremony



Kalyanakatta where
Thalaneelalu is performed



Sacred bath in Swami Pushkarini



Pilgrims waiting for Dharma Darshan



Hundi where pilgrims put their Kanukas (offerings)



Counting Hundi collections by officials



Sorting of Kanukas by officials



Procession of Utsavamoorthy on Hanumanta Vahana



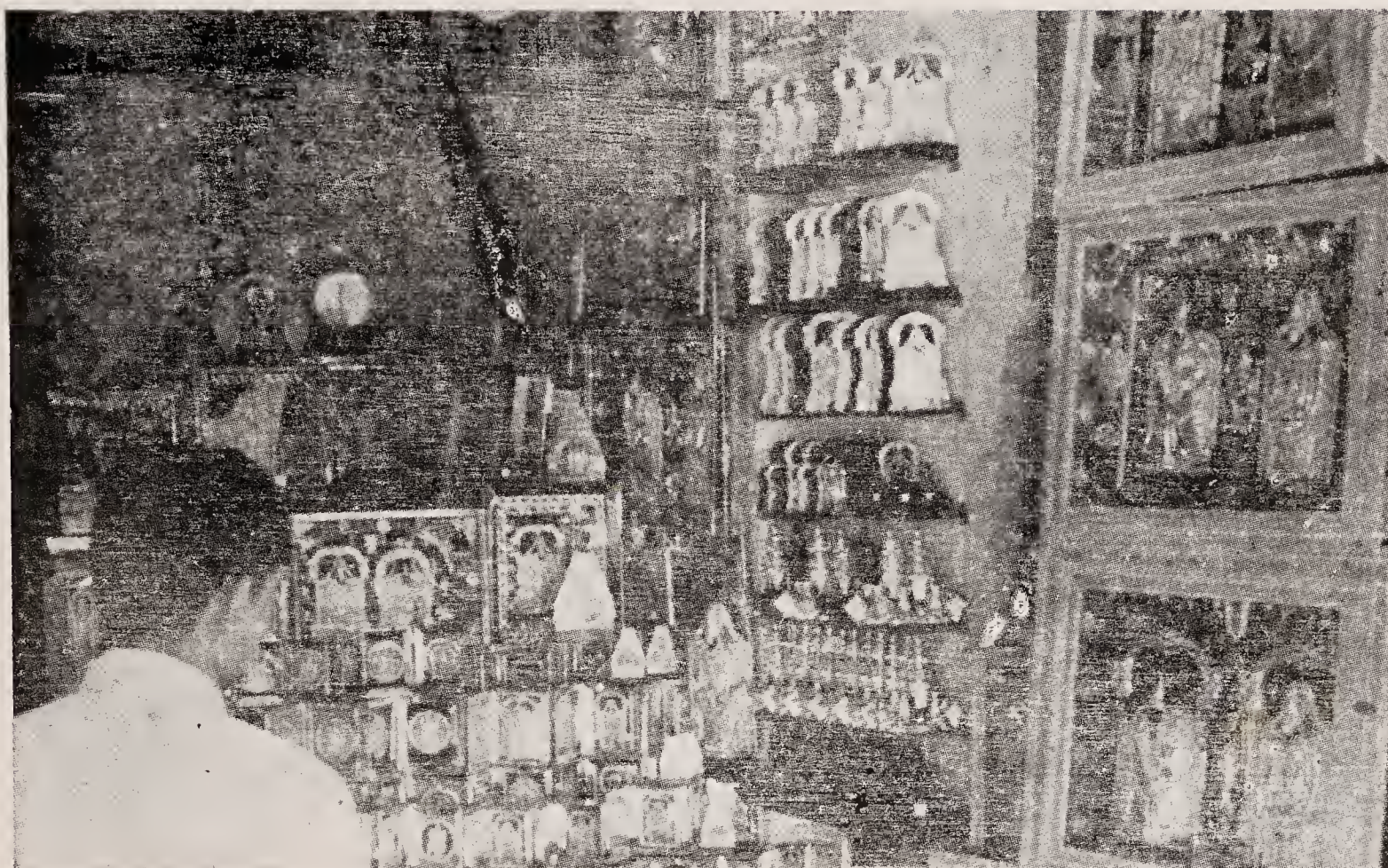
Procession of Utsavamoorthy with his concerts Sridevi and Bhudevi



Cleaning of Sahasrakalasams



Koil Alvar Tirumanjanam (cleaning temple vessels etc.)



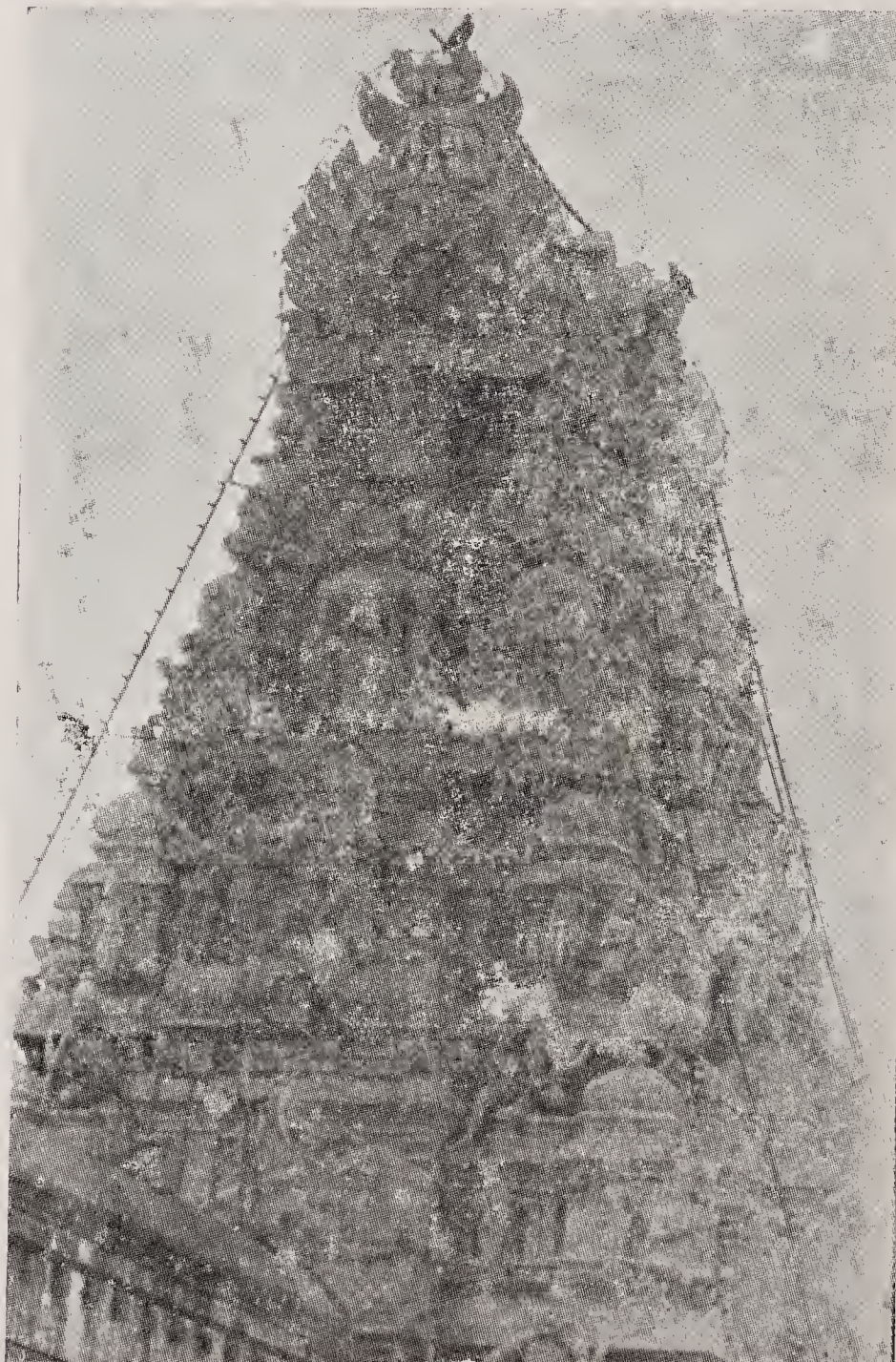
Lords images in a commercial counter



Brass artifacts concerned sacred worship at commercial counter



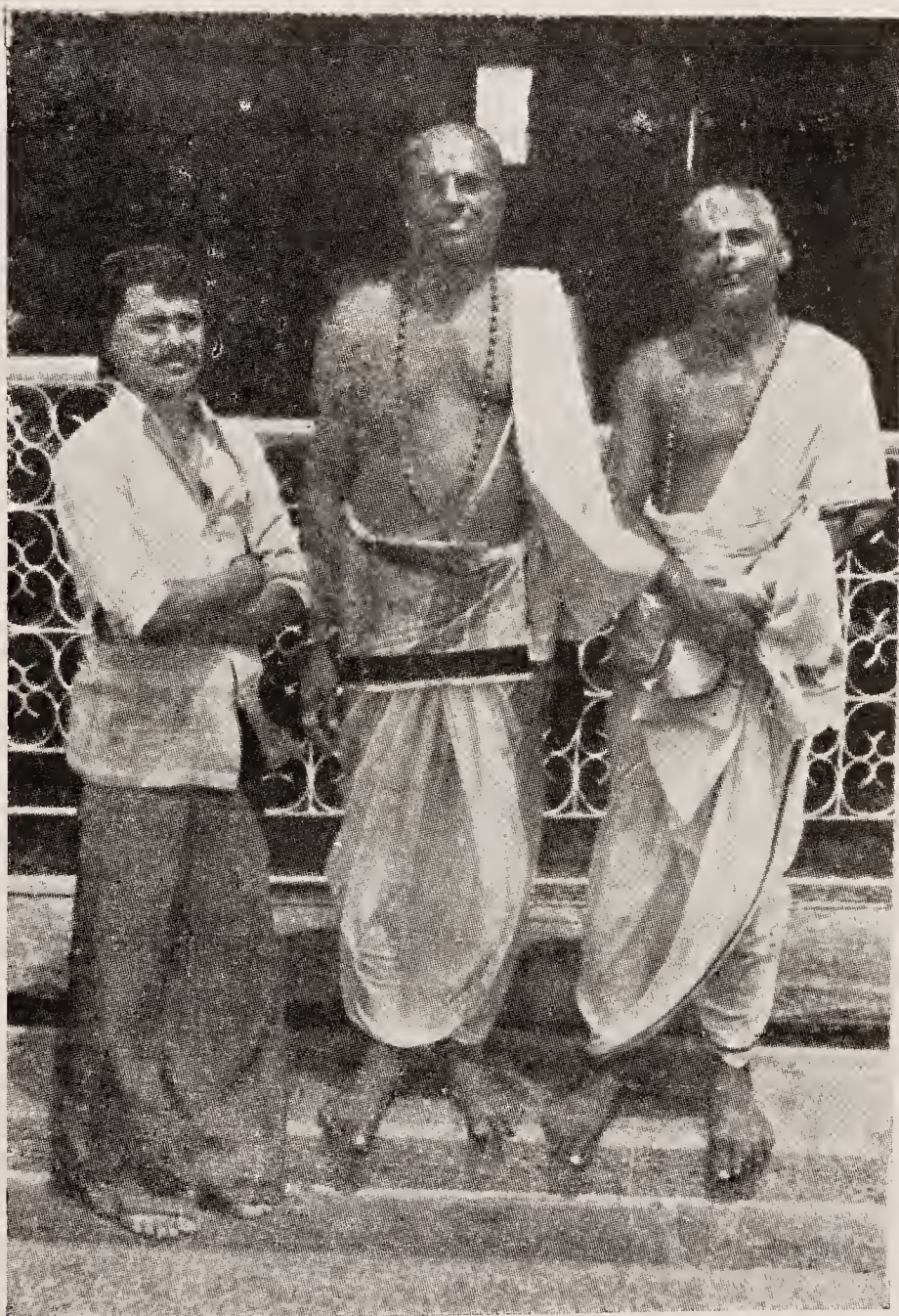
Lambadi devotees going for their Lord's Darshan



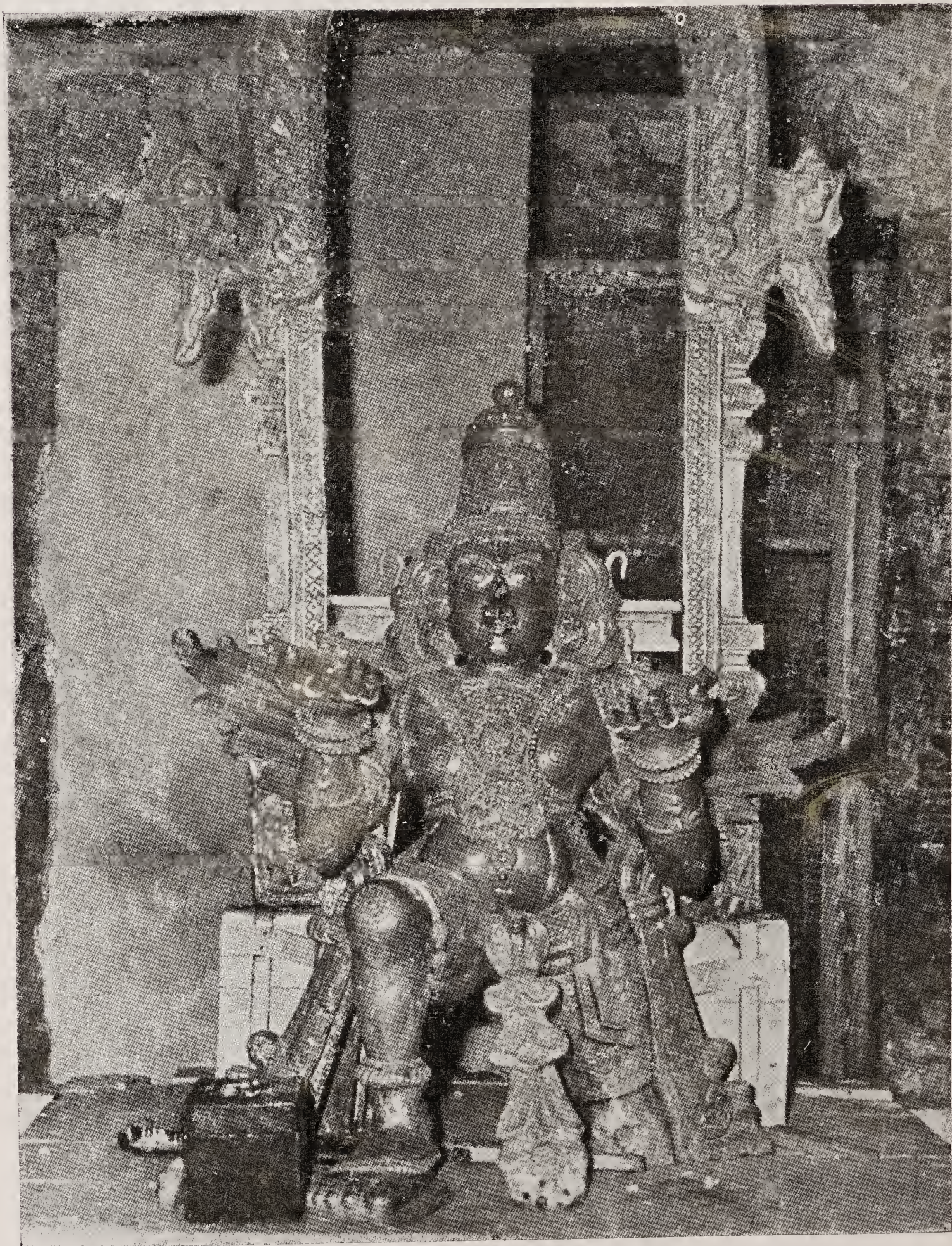
Rajagopuram of
Shri Venkateswara Temple



Golden garbha griha of Lord Venkateswara with Mahalakshmi



Researcher with
the Archakas



Gurudavahana

